

MVSEVM BRITAN NICVM



The fritt plaime. Jo.ii

The aroument into the tous plaine.
They that for take they countepls, b wayes the earnynge and connect acom of the ongodies general themself holy to the knowledge of Bod des lawe, and to igue therafter, at blessed the of there are wicked and bugodie. The blessed are to kened to a moral frutefull tre fast planted by the water spherite bugodie, to dese baten but scate red with the wende.

Exhefma pfahne. Beatus bir.

Belled is that man, whiche walketh not in the countagle of the bugodly, and flandeth not in the way of fynners, and speech not in the seat of the penplent scorners.

But hath all his pleasure in the lawe of \$ Lord and boon it has mende is occupred bothe daye

and nyahte.

ouch a man halbelyke a tree planted by the ry ner lyde; which wol gene forth her frutes in due tyme, and her lenes hall not wyther, for what fo ener he hall bo hal prosper.

But so hal not the bugodly, for they halbe like

duit which is despected with the wonde.

no berfore these bugodly thall not lande in the sudgement, nother these synners may abyde in the company of the cyahteouse.

Rorthe Lorde aproueth the wap of the roghte:

oule: but the wage of fonners thall perpthe.

This plat theweth who were agapus Bod and his fon Christ, they? bayne study how Bod about scornech they? enforcementes: howe that Chrystes kyngdom nandeth a encreaseth whiles they perpide, sthat the waye of helth is to trust

The.ij.19falme.

Derfore do the gentyls thus farell & clus

berfoze bo people of the Jewes thus gnath

in bapne?

the herfore colpyre the kynges of therth, and the chefe prefes thus caffe they heades together as gapul the Lorde and hys anoputed.

B apeng, let be breake thep; bondes, and let be

cafte of they pokes.

But bethat hath hys respoens in heaven derf:

Deth them, the Lorde fcorneth them.

then thall he thrust them downe in his wrath, ain his indignation shall be all to trouble them. I have constitute and ordered my kynge, to be over Spon my holy byll.

I thall thewe forth the Nordes commaundemet, for he fand buto me, thou artemy sonne whome

I baue nome openly declared.

A the of me, and I hall geve the the nations into the heritage, to be thene owne postestio tho

rome out all the mosloe.

ceptre, & halt breake them together with an pron sceptre, & halt breake them lyke erthen bestels. O owe therfore pe kynges be myse & buderstade perulers of the earth be content to be mony shed and learned.

S erne pe the Lorde bulelp, andpe to gyue hem

hps honouce foyfully worth renerence.

ple pe the sonne, lest (he beginge weath) youre lyfe perpth, for hys angre shalbe shortly kyndled. And then blested are all men that trull in hym. The argument into the tist. Plaime.

Dauid

The iii. Plaine. Fol. iii. Obautd marueleth and coplayneth to the Lord of the multitude and boldnes of hys enemyes a competeth hym selfe wyth great trust to f Lord whych wyl shortly smyte them downe, for no maels maye save, and no man is partaker of health but he trust in hym. The tytle of the plaine. The songe or dytic of David slepnge from hys sonne Absalom. Thystory is wrytten in the ii. boke of kynges from the prochapter to the pr.

Dibe, se what a sorte there are that trouble me; ful many there are that epse against many there are that thenke thus been my (mesoule, surely there is no health to be loked for fro Bod, but they man. Selah.

But thou Lorde, thou arte my helpe & my glorg

thou lyftell bp my beabe.

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the Lorde I called byon wyth my prayer, and he answered me even from hys holy byil. Selah. I shall the downe and slepe, I my felf shal wake by for the Lorde succepted me.

I thall not feare, yea thousandes of folke, all

thoughe they befege me rounde aboute.

all mone enempes luche a clap on they; chekes, p anone the teth of thele bugodly halbe broken.

I tis the Lordes properte to faue, and the people it behoueth to be holpen and endued weth the benefetes. Selah.

Thys worde Selah / fpgnifpeth the fentence before to be pondred with a depe effecte, longe to be refled byon, the boyce there to be evalted.

The argument into the tiff. 19 falme

The fiff plalme.

belpe brought to hym, whyles hys son Abfalon consured agapus hym, he reproved the madnes of the nobles of Afraei conspiring agapus hym; and calleth them to repentaunce: after this he reconscit of the great plenteousnes, peace, a sure; nes, restored thorow the goodnesse of God buto hym. The typic of the plasme, Danids songe by an instrument played for his bictory.

Cabe un bial. Cum inuocarem.

Den I called byon the, thou answere: best me, which arte the Bod of my rygh teousnesse.

Mohen I was in a ftrapte, thou bydeft fet me at large, have mercye bpon me, and heave mp depe

Belpze.

Omen, howe longe entende pe to turne mp gloz rpe into hame, how longe wpl pe lone bapn thin ges and leke lpes? Selah.

I wolde pe knewe it: that the Lozde hathe set aparte and chosen buto hym his Saynte, the

Lorde that theare when I call boon bym.

Al though pe be moued, pet se pe spune not pon der all thouges in poure monde as pe ipe in bed, that pe myght so set pour bertes at rest. Sela.

Dake poure lacrifpce with ryghteoulnes: put

pour truft in the Lozbe.

Dany thynke faping/fe who hal thewe be our belyze: Lozde let thy thyning face illumine be.

wheate and wone have bene encreased unto the

Dowe therfore (they restored to peace / I shall the bowne and slepe; for thou Lorde) hatte so or:

The. b. 19 falme. Fostiti. bered me that I mage ique fre and fafe. PB The argument into the fpfte plat. on this plaime is a praper of a man oppreffed CS of wycked enemies: whome when he knoweth to m: be hated of god /he taketh hert buto bym agapu re truffpage that all perpli paffed / he mail thanke res Bod his fautour in the congregation of his fain ito cres: wherfore he prapeth Bod fo to lede bom, o pð he benot trapped with they? Inaves: and also to cast them wome and to make glad the farthful. The cotte of the plat. Dauides longe plaped bpo re: an infirument for his victory for the counforce gh of his people. TThe. b. pfal. Merba mea auribus. at plien buto mp wordes (Lorde) and confps pe Der my loude complaynt. O put care buto mp crpinge, mp gouerner: & mp 0: in

Bod, for before the do I poure forth mp prayer. Mozde: thou halt heare me in the moznynge: in the morninge hall I make my praper: and loke by butothe.

Hoz thou art not the Bod whyche maye delyte in the bigodlye; the wycked men fall hane no

place with the.

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Sinners hal not abpde in the prefence:thou ha tell who foeuer are geuen to wpckednes.

Thou halt beltrope thefe troublers with thep? lpes: bloudheders & men genen to decepte (lozd) thou halt abhorce.

But I buder the plenteoule fauour: hall go to thy house: and hall worthyp the with reverente

feare in thy holy temple.

Lebe me forth of daunger for thy epghteoulnes fake/and from p daunger of myne aduer farpes:

and

The. bi. pfalme.

and let thy wage be defenfed for me.

per graue, and wyth they; tonge they flater.

The them into they? finne, D Bod, let the fall in they? owne coulels, call them downe hedlinge for the multitude of they? finnes, for against the

they are rebels.

them praye perpetually also, a thou defende the that they whych seke the glory of the name, may be glad of the.

Horthou Lorde malt be fauourable a gracious to proghteous, p chair copalle hem roude about weth the goodnes, leke as weth a cyloe.

The argument into the. bi. Plaime.
The plaime contepneth a feruent delyze, sprayer of a man greuoully defecte and wounded in hys herte, a foze fearyng wath, but afterward reloylyng of helth restozed hym. The tytle of the Plaime. The songe of Dauid for hys victorys played of the pringed instrument.

D Lorde, rebuke me not in thy wrath, nep

ther chaffen me in thyne anger.

But deale fauourably worth me (Dh Lorde) for full fore broken am I, heale me Lorde for my bo nes are all to maken.

tree foule crembteth fore, but Lord howe longe. Turne the Lord, and delyuer my foule, faue me

for the mercees fake.

Hor they berely that are in thes bedly anguish can not thenke been the, in thes belly paynes, who mare prayle the?

I am

The. bif. Plaime. Fol. b.

Tam werve with lyghinge, I hall water my
bedde enery night with my ceares, so that it hal
twomme in them.

O v face is mernekled a devel by with care and

m y face is waynckled & daged by with care and anger, myne enemges have made it full thenne

wyth trouble.

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H nopbe from me pe workers of wpckednes, for the Lorde hath herde my coplayntes poured out with weppinge.

to Lorde hath herde my depe delpre, the Hord

hath recepued my peticion .

they halbe put to flyght and confouded fodenly.

The argument into the bij. pfalme. In thes plaime, Dauid delpzeth to be delp nered from the troublous and perclous perfecus cion of Saule:he remembeeth hps innocence, he prayerh for the pollellion of hys kyngbome that the people myght be gathered to Bod, all curled mennes haftpnes put awaye, after thys he becla reth that thes bugodly thall perpthe weth they? owne fwearde, and fo at the last he concludeth in the prayle of Bod. The tytle of the plaime. The fonge of Danid played byon a certapne mulicall instrument whyche he fonge to the Lozde as con cernpage the buspnes to the whyche Cushe the fonne of Jemini put hom. Reade the hoftorpe in the.ij.of the kynges the.rbi.chapter. Thys plat. ferueth to be layde of a man fallelye bered and troubled.

Ob Lotde, which art my Bod/my truft is in the, faue me from all that perfecute me and deliquer me.

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The bii 19 falme.

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no;d,my god pf I haue comptted this thinge,

pf I be about to do so wycked a thynge.

If I have not we good for evel, yea, yf I have not we good to myne enemyes, frely belyvering

them from perpls.

Het myn enemy perfecute my soule & take it, let hym cast downe my lyfe & bury my glozye. Selah. Arpse Lozde and shewe thy selfe, repressing the wroth of my troublous adversaries with wor; thy bengeaunce, make me at the last to ensoy the authorite which thou has geven me.

Hor so shall the congregation of thy people be gathered together before the pea, yf there were none other cause, pet at the less for delyueraunce of thy poore congregation set forth thy power.

Morde whych art the judge of the people: judge me after my ryghteoulnes and innocency whiche

thou esppell in me.

De the wyckednes of the bugodly (A pray the) be made ones an ende of, and thou (o ryghteous Bod) fercher of herte & raynes, gyue prosperous good lucke to the ryghteous.

mp defence is in Bod the fautour of the whych

are of pure and perfete herte.

Sodis a reghtcous judge, and he is the Bod

whole bengeaunce is ready at all tymes.

of thes man well not turne hem from his cuct, but well whet hes sweard cotinually, bende hes bowe and prepare it to hote.

Te thall prepare deadlye arowes for hys owne

felfe, and fingte hys owne company.

10, he transpleth and groneth forth wyckeds nes,

The biff. 19 falme! Fol.bi. nes, he bath cocepued labourpous affliction, and at last be brongeth forth lpes. De opgged a ppt and bath made it holowe, and he is fallen into the ppt which he made. be mplchefe whyche he entented me Gall fall byon bys owne heade, and hys biolens whyche he ordepued for me, he hall bronge voon hos owne crowne. I hall magnifpe the Lorde after bys owne righ teonines, & I hall fprede the name of the Lorde whych is the mode hyghest. The argument into the bill. Plalme. The plates an hegh prayle of Bod, in the which Dauid wyth great admiracio magnifped the inestimable everlastinge bertue & power of Bod, maker of al thonges, declaronge hom felfe enery where glozioufly: but especially thewyinge buto man bys fauoure, bys beneficens and lybe: rall goodnes. The totle of the plaime. The fonce of Daufo comptted to the chaunter, to be planed bpon the harpe. CThe. bin Blaime. Domine dominus noffer. f Dide/pea,our Lozde howe wonderful res uerent is the name in enery lande, which half lyft by thy hygh magnificece abone & heues Yea, and that of the mouthes of the iptle fouch: lynges half thou flablythed thy myghtpe praple agapul thone enpmyes, to impre downe the ab: uerfarp, and hym that wyll aduence hym felfe. I that therfore loke by & wonder at thy benens lo, thefe are the workes of the frigers, the mone and flarres /thou haft fet them fo goodly. And lo, what thonge is man mortall that thou thus remembred bom? what is the fonne of Aba that

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The.ir. 18 falmer

that thou regarded hym fo greatly?

then Angels, wyth fo great dignitie and glozpe hafte thou endued bym.

to hou halle made him lozde of the hande wors

the wolde bealles.

focuer fwymmeth in the water.

is the name in all the earth.

Dauid in this plalme, lyngeth his loge of bi ctory in the whych he grueth thakes for his no ble victorye upon Boliath/afterwarde he extole leth the registeoulnes of Bod which delivereth his children in tyme: at the last he cocludeth with praper delyzinge Bod to represe and to quenche the ungodly. The tytic of the plalme. The longe of Dauid committed to the chaunter of & quere to be longe by on they musicall instrumentes.

Shall magnifie the Lozde with my herte,
I hall hewe forth all thy miracles.

I hal reiople and glozy in the, I hal fpzede the

enempes are fled, they are deade one fallyng bps another in they? floght.

of thou hall gyue fenrence with me, thou hall affirmed my cause, thou syttest in subgemente a tyghtcous subge.

to hou halt fore blamed the hethen, the bugodly

Their. pfalme. fo.bii. ta falle bowne bead, & haft quenched theps name O thou aduerfarp, batte b bettroped toz (foz euer euer, hall thon throwe downe citges, is their me mozial with them bead, as & thoughted to bung Do bereip, fo: the Loz de rapgneth pet (to palle? Apil foz euer, his feate of indgemet is made reby. To e thall imoge the worlde of his rpghteouines. and that geue fentence bpon f people enenty. The Lorde thalbe a refuge for the poore oppref: fed in tome of affictpon. In the hall they trust that knowe the name/for thou wpit not foglake the lekers of the Lozde. Spinge pe to the Morde, which dwel in Spon / De: clave his noble feates amonge the people. Hoz he maketh enqueraunce for murther, & fors getteth not the bloud thebers, he thall not forget the cryinge of the poore affipete. Ti auc mercye bpon me (Lozde) beholde mone affli ctyon which I luffer of mp haters, lyfte me bp es uen from the very treftolde of death. That I myght remember all thy prayles with: in the gates of Sion, I hall retopce of the helth which thou ball brought. the hethen are brouned in theprowne ppt, and thepr fece are tred in thepr owne net whiche thep bent fo preuelp. Doble is the Lozde and full wode is his power, in that the bigodly is thus trapped in his owne Inace, for fuch is his praple. Selah. The bigodly thall flyde downe to bell & all heis then that forget Bod. But the poore forfaken fall not be forgotte for cuer, nether the good hope of the affigete that als wates be bapne. Aryle

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to knowe them felues mortall. Selab.

The argument mito the. r. 19 Calme.

The plaime is a praper against peruerse, malicious, and importune men oupressinge and bindopinge the poore afflicts with crafty biolèce, in the which also they intollerable pride, they bingodlines and both they craft to just a they suope are all described.

Ether. 18 fatme. Quare domine recedis.

wple thou be hyd from he in tyme of oure affliction? whyles the bugodly is aloft he perfect cuteth the pooze afflicte, let them be snared with they; owne craftye decept whych they sudy for. A or what thyings so enertyketh hym b he praysfeth, he bendeth hym felfe all to lucte, he careth not whether he speaketh wel or cuell of h lords: They bugodly man loketh aloft, he regardeth not that there is any Bod neyther is he in the mot that there is any Bod neyther is he in the hat they prospere a longe tyme to hys mynde, they punythment is lyste by hygh sto hym, he thymketh to case downe all hys enemyes which a blaste of hys mouth.

e thynketh in hys herte I hall not fal, I hal cotinue thorow out the worldes wythout hurt. Dys wordes swymme in periury, fraude, and detept, what so ever hys tonge sayeth it is injurpe

and hzewednes.

leth the innocent prenely, has eyes are fact byon the

The. E. 19 falme.

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the poore wretches.

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De layeth preup watches/he lyeth bente lyke a lyon in hys benne to benoure the poore afflict, he betropeth hym whyles he draweth hym into his he maketh hym felfe lyke a focke weyke (netman, but the poore afflict fal awaye thorowe his trength.

he thynketh in has herte, Bod careth not for these men, he turneth has face from them, & wel

neuer le them.

er tele Lorde (Dh Bod) left bp thy hande, dels

pyle not thy poore afflicte.

Hor how longe that the bugodie blaspheme Bodifor he sayth in his herte that thou seed not Hut thou seed berely, for thou beholded intury and indignacyon/and when it that please the/y well beclare the selfe in bery dede.

whiche art wont to be an helper to the ponge fa:

therlette.

full man, folowe byon hym, learthynge out hys bugodlynes and then thall he no where apere.

on he Lorde is kynge for euer, and thefe heathen bingodly have perpliked and are fallen from hys earthe.

herd, thou halt grue them a quyet mynde, & thy eare hall encende buto them.

present the ponge fatherles and poore ope

feared byon the earth.

Dere Danid chalengeth thelemen whyche made

The.ri. 19 falme.

made hym to auopde and to fle from enery parte of the lozothyppe of Alvael , haupnge no place to hpde hpm. Be doth here also declare hps trufte in Bod, and magnifyeth bys indgement againa both good and enell. Reade the hyllogpe in the told of the kynges, from the try. Chapter buto the. erbij. The tytle of the plalme. For Dantos victory was thys plaime longe.

Tabe. ri. is falme. In domino confido.

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Daue put mp trud in the Lorde, wherfore then byd pe me fle from youre hyll lyke a phrocs.

Horto, the bugodly have bent they bowe and have fet they acomes therin, to impte the perfet in herte, espeed in preny places.

H or there is no place fure to abple in, but what (I prape pou) haue the ryghteous deserued?

the Lorde is relident in hys holy temple, in he uen is hys feate regall, hys epes loke foith, he be holdeth to esppe the connes of men.

to be Lorde examineth the reghteous, but he ha teth in hys herte the bugodly, and the man allo that loueth biolence and wronge.

De wol fende fpre bpon the bugodly lyke rapue, brennpnge lyghtenpnges, brymftone, and hote whitlewondes for suche parte thall thep depute. Hoz reghteous is the Lorde, he loueth the ryghteous man and fauoureth the mayntepner of the reght.

The accument into the eg. plalm

Bere Dauid coplaymeth of the comen fall in energe place of epohteonlines and fagibe, and thas

The.pii.pfalme. SO.IT. that the craftpe Deceptfull flatterers occuppe all places: he prapeth the Lorde to haue merche of the pooze afflicte whome they bere, and that he wolde helpe them accordinge to hys promife. Cheest Blaime. Saluum mefac. Elpe Lozde, foz full feme faithfull are lefte amonge the chylozen of men. I tis but banice what fo euer one fpeketh to ano ther, thep flatter failly thewpng one thong woth their mouth, and couering another in their bert. the Lorde mail cut thefe proudefpenkung ton; ges oute of thefe falle glauerynge mouthes. On hyche fape thus of those thynges whyche we make, we wpli chalenge auctozpte of oure owne toges, our mouthes are the auctorite, who muld be our lozde to commaunde bs. H or the belleuccyon of my poore afflicte, and for the waplynge of thys nedeous nowe thall I tyle (fapth the Lorde) he thall fape wyth hym feife, 3 fall baynge them into faupnge belth. owe of speches of a Lozd are pure speches thep are like foluer purpfied and trued to the bitter moffe in erthen caldzens. Thou Lord preferue thefe poore ones, kepe them from thes wecked naceon for ever. Thele bigodly houer aboute in enery place, and where fuche bely bettes are promoted, there ens crefe the wycked chyldren of men. The argument into the.rm. 18 faime. Dere Dauid fet in a Jeoperdous, Arayght, calleth in his anguishe to Bod for helpe: lest has enempes reiople of hps fall, e that herather hym felfe myght reiople of tys recepted beith, and fo magnifye worthely Bod hys fanyour. The

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The. riff. 19 falme. TThe.rin. pfalme. Wiquequo.

we longe Lorde wpite thou tarpe? wpite Dihou forgette me for euer?how longe wylt

thou tourne the face from me?

Howe longe thall I thus contynue mulynge weth my felfe, fyllynge my herre full of fozowe dape by dape?

owe longe hall myne enempe be thus eraited

ouer me?

Meholde and answere me Lorde, my Bod, kepe me wakpnge , left the flomber of beth come bpon me.

sea.left peraduenture mine enemie mave fave I prenapled agapute tym, for pf I fall my trous

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blers wyll recopfe.

Aut I trust in thy mercy, my hert walke gladde of thy helpe, I chall grue thankes to my Lozde for he hath rewarded me.

The argument into the till. a.lill. pfalme.

Dere Dauto complaineth all to be ful of bas godly & bery damnable men: he describeth thep? naturall disposition which there may nothinge be more corrupt, fplthy & biolent: then he thew eth that begeance abpoeth them, & helth abydeth the innocetes whom they trede under their fete,

Cabe.ritit. 19 falme. Dirit infipiens. De folythe wycked me thinke in their her:

L tes that god is not.

s hiewde and abhompnable thonges dother, no where is ther one that well do good.

the Lorde loked frome beauen downe bpon the men, to le pf there were any b had any know; lege of regarded Bod.

and sappe, is every ma and all togyther swar: ned

Theirb. Plaime? Fo.r.
ned so farre from the wave, perpshed and bus
profytable, that there is no man that well bo
good, not one?

A re they so farre bespdes them selfe all these

workers of wyckednes?

Se, they benoure my people as one hulde ete by brede, they are holden with no feare of the Lord. On herfore they hall be feared with feare incomparable: for Bod hath shaken the bones of thy besegers.

to hou malte delipple them because Bod hathe repelled them, for Bod is in the infte and rygh:

teoule natyon.

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they scorned them because they folowed the counsell of the poore affigure and put all they?

truffe in the Lozde.

Ois, wolde Bod that the laupnge belthe wolde ones come to Alraell from Sion, that the Lorde wolde make an ende of the captimite of his people, that Aacob myght be gladde and Alraell myght relogie.

The argument into the to so falme.

In thes Plaime is described of what les upage and weth what maners the registe cetes zens of heaven and membres of Christes church must be adorned and endued.

Cathe.rb. plaime. Domine quis ha.

Debe who hall owell in the tabernacle?

Auf he that lyneth in lyngle and pure innocens cre: p Audyeth to do ryghtoulnes & speketh the truth even from hys herte.

Te that backbyteth not with his tonge, and in nothinge hurteth his neighbour, nepther

bij luffreth

Theirbi.19 salme. fuffreth hom to be reupled of hurte butwoethelp. aut a bhorreth luche sclanderours & noughtpe personnes, and suche as worthen the Lorde, he sette th moche by. rea, what foeuer he fwereth, he wel performe, although it be to his great burte & hinderaunce. and lendeth not hys money for aduantage,nes ther recepueth gyftes agapuft any innocent. Te that Audyeth to do thefe thonges, that above alwayes and never be moved. The argument into their bi. Blaime. In this pfal. Dauid delpzeth goddes helpe: afferming that Bod hath no nede of his goodes: but that hys goodes oughte to ferue hys pooze neighbours which he calleth faintes, ethep p be: flowe their goodes of any other thing then that profiteth thele fagutes, make I dols with them. Taherbis falme. Conferua me domine. Efendeme (Bod) fol I haue trufted i the: o my foule fage p buto the Lorde, my goos des profyt the nothynge at all: I thall therfore fludy with all my herte to helpe thy noble fayntes, whyche pet lyne boon therth. m or they whyche bestowe they goodes of any other thyng, hall make them pools, and folowe fecuently arange goddes. Thal not offre their blondy facryfyce, no I wyl not knowe ne remembre & names of their pools. the Lorde is the portion of mone heritage amp fubitance, mp lot is in thone hande. the lottes fell to me happely in to plefaunt plas ces, a goodly ryche heritage chaunfed to me. Gall thanke the Lozde whych hath wel couns feled me: but pet my rapnes teach me thefe thous ars

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ges by nyght.

Tet the Lorde enermore before myne eyes, for whyles he is at my ryght hande, I that not flyte. The herfore my hert that tope and my tonge that reiople, ye, my body that have fure refte.

Ho; thou wyl not to forlake my foule, f it huld go and abyde in the grave, neyther wylte f there

fuffre thy faynt to go into corrupcyon.

o hou halt hewe me the path, wherin I mave go to lyfe, the presence felleth men with al glads nette. All iope is ever out layed by the right had.

The argument into the roll plaime.

The plaime is a feruente prayer of Danid to be deliquered from the perfecucion of Saull, as he ded in the. bit. plaime declaring his innocecpe deligrange helpe: he describeth the proud behaup our and vayne sudy of his persuers: at & last he knowledgeth his felycite to stande in the knowledge of Bod. The prayer of Danid.

Cabe.rbii. plaine. Eraudi die tufticiam.

Dide, here my ryghteouse prayer, and take up my pericion, grue hede unto my prayer,

whych I byd weth pure mouthe.

I et thy judgemet declare mone innocecy, thew

thy felfe to have respecte buto thy ryght.

seche mp hert, a loke into it even in the night tree me as metall worth free, and pet that thou finde & mp thought differeth not from wordes. I endeuer mp felfe to anopbe menes wapes, accordange to the worde, and I kept them in the wape that fled buto me.

m ake fast my steppes (3 praye f) in thy pathes,

iell mp fetellped.

or pon the I call for thou art wonte to here me big (0 Bod)

The.pbii.pfalme.

(o Bod) lave thene eare to me a heare me speke? O cclare thene excellet mercy, which arte wonte to saue me in trustenge in the from the reserve agapuste the region bande.

Bepemeenen as the aple of thome eye, and hyde me as though I were buder the hadowe of thy

wpnges.

from mone enemyes clotong me into cake awaye mp lpfe.

the hyche have they preup tyches, and fpeke

proudly with they mouthes.

owe laye they awayte at oure fleppes, they; eyes have they fastened boon be to espe yf they maye at any tyme cast be to the grounde.

Delicth bent lyke a lyon even flat downe for his praye to be denoured, he lucketh lyke the yonge

ipon in hos proup dentie.

delpuer my soule from the bugodly whom thou bleft for the sweeze.

elpuce be from these mortall men whyche are the hand whereweth thou smytest, even the more

tall men addict to thes worlde.

to have they, belyes fylled with the treasure, and they, children to have mough, and also to leave to they, neuewes.

But I aemed worth the reghtoulnes hall be: holde the face and halbe latilifeed whan I hall be wake arylynge in the beauteous lymilitude:

The argument into the tviii. Pfalme.
Thus Pfalme is a noble victoriouse songe, in the whyche Danid spin declareth hys feruent trust

The. rbig. 19 falme. Fo.rii. truft in Bod. Then he exprelleth worth how gres uous puels he was oppretted afterward he thew eth the power of Bod, and his wpl toward hom and that by the discription of a greate tempelle, he theweth tys delpuerauce, his innocecp. Bob: Des indgementes agapuft all men, hps great bpc: topp of hys enemyes, the meruelous encrease of hys kyngdome, hys power for euer confyrmed. at latte concludynge the plal. with a praple and prophecpe of Chrifte. Rede thifforpe of Dauis in the two fylle bokes of the konges . The totle. The longe of David the lernaunt of the Lorde which foong this prayle to the Lord when now thozome the Lozde he haupnge the victozpe efcas peothe handes of Saul and of all hys enempes. Muhe.pbiti.19falme. Diligamte. of the mercee thall I cleue (Lozde) wheche Larte my arength. The Lorde is my rocke of flone, my bulwarke, my deliuerer, my Bod, my defender, buto whole farthfulnes I betake my felfe, my Cylde, my fa: upnge power, mr refuge. K magnifped and worthppped the Lorde, and fo was I faued from mone enempes. Dedly anguy the invaded me and the foden rys lynges lyke a rozynge floude of thefe menof per: dicpon allapled me. The Grapght helly ledpardes closed mein, the Inaces of beth hampled me. B ut whole I was in thes Crapt I called buon the Lorde I cryed buto my Bod, and he hearde my bopce in hys kynges hall, my cryenge came by to hvs cares. Hor the erth was moved & trembled, the fete of

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The phili. 19 Calme.

the hilles staggard & were imptren all to pouder,

for be was angep.

Smoke alcended, as pe wolde lape, into hys no: Arels, and fore denourong all thonges fleme out of his mouth, & he spouted forth burninge coles. Be lefte the heuens and came downe, a darke cloube was buder hys fere.

Be ridech boon a swette foule and flyeth, borne

with the winges of the winde.

me made hym a preupe clotet , powrynge barkes nelle rounde aboute hps tabernacle, congelpnge ther buto blacke waters into thycke cloudes.

nut at his Chynynge prefence, thefe darke clous des banphed awage agapne, with hagie Cones,

and frep thunder boltes.

the Lorde thundred in the heuens the most by: ghelf sente forthe hys voyce, with haple sones a fpzp thundzeboltes.

Te call forth hys acowes and threwe the doune, he fent forth moche lyghtpupuge, and cafte them

into great feare.

Or hyles thou tretenest and blamest (oh Lorde) blowping forth thy wende, the holowe bankes of the floudes ar fene bider dipe, & the fundatyons of the worlde fande naked.

The put downe has hande from about and toke

me bp, he dzewe me out of moche waters.

Te delinered me from myghty enempes, and fro my haters for they prenayled agapna me.

re prevented me bepnge in leoperdye with hys

helpe the Lorde was my foccour.

me led me forth and fet me at large, he befended me bycause he fauoured me.

be Lot de gaue me after mp ryght dealpnge, & rewarded

The rbiit. Pfalme. Fortifi. rewarded me according buto the purenes of mp handes. Tobserved berely the wayes of the Lorde & fell not bugodly fromy Bod. Hoz I had all bps decrees before mone epes, & 3 opd not thrufte awage hys lawe from me. Thehaued my felfe purely and perfytly toward hom, and toke gret hede left I huld commyt any puell thonge. and the Lord bath rewarded my ryght dealpng & the purenes of my hades which he approueth. Hoz thou art holp to the holp ma, and offrest the felfe pure to the pure man. Cryth the pure innocent thou dealest pure inno cently, and with the threwde man thon playelt the ouer thwarter. thou half verily faued thy poote oppreffed people, and hall call downe men that loke alofte. o hou (Lorde) half lyahtened my candel, my Bod hath put awaye my darkenes with his light. o holow the haue I broken the hole cape of the batagle, thorow my Bod 3 ouerlept the walles. God is be whole dedes are pure and parfote. the wordes of the Lorde are purifyed, and tried loke as m fpre, he is a buckler to all that truft in him. Hormhois Bod but the Lord' who is a defens der, but oure Bod? A uen the same Bod whyche hathe decked & en: dued me woth a lozdely power and hath furthe: red my wape (pedely. De hath made my fete as lyght as the fete of go: tes, and hath made me to ouerrunne places were they never so bygh. To e bath exercpted and accustomed my handes w bataple,

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The. rbiti. 19 Calme.

battaple, and hath made me to breke bowes of

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fele worth mone armes.

and buckler, and the reght hande flaved me, the faurable gentelnes made me to have the ouers hande of more enempes.

Thou det hedge in my wave that I meght goftelpe therin, so that my beles thulde not flow. I followed by non mone enemyes and toke them, and never turned butpli I had flapne them.

Thewe them, for they myghte not fiande in my babes, they were throwen downe under my fete. I hou hafte taught me to fpghte, ye and that with a pupfaunte power, and as manye as role against me, hafte thruste them under me. Thou broughtest it so to passe, myne enemyes were fayne to turne they; backes, and I made them awaye that hated me.

they cryed, but there was no man to kepe the, they cryed to p Lord, but he answered them not. I knocked them togyther as small as duft layed redy for p winde. I crode them as small as dyre

of the Areates.

chou had delywered me from this chydping, and cotencyouse people, and had made me ruler ower the gentyles, of folke of whom I had littel know

lege ferned me.

As some as they heroe of me, they came to gy: ther and byd homage unto me, the lyenge alpaüs tes were made subjectes and servautes unto me. These aliauntes were made daye for feare, and trembled whyles they were shut by in aronge holdes.

end pet lyueth & Lotd, my defendour moughte

The rip. plalme. Fortiff. be prapled, and Bod mp laupoure monghee be exalted. E uen Bod whyche hath gpuen me power to avenge me of myne enempes, and hathe lubbued the people to me: Thyche hathe delpuered me from mone enes mpes , he hathe fet me ouer them whyche rofe agapute me, and hathe delpuered me from the ppolent man. Ocherfore I hall magnifye the (oh Lorde) with bre praple amonge the natpons, and thall fpinge with thankes geuinge buto the name. Or hyche hath made great helth for hys kynge, he bathe belte gentely wyth hys anopated Das mid, and also worth hos feede inco enerlaftonge. The argumente into the tir plaine. an this pfalme Danid beclareth & ercellene bertue & power of Bod, expressed in the merues loufe creation of this prefent worlde aboue : and then he theweth & prectoulnelle of Boddes law at the last he praperh to be preferred from synne and o what foener he thinketh or fpeketh mpght be plefante and accepte before Bod. C The tir. plalmit Celi enarrant. Pe heavens declare the maielpe of Bob. L and the firmamente theweth what are his workes. One daye succedpinge another, whetteth contys nually our thoughtes, and one nyabt folowing another encreafeth oure knowlege. Thefe creatures haue nether fpech noz wordes, nepther is they? vopces any where hearde. And yet they poputynge and thempinge hathe taught all the worlde, & their dome speche hathe gone

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gone forth into all the coftes of the worlde.

this come cometh forth of hys cloudes lyke a bris begrome yea, like a freshe valyat knyght to make hys course.

Hrom the farthell east parte of henen commeth he forthe, haupage has recourse but the other erreme, nepther is there any mathat mape have

hom from hos heat.

the lawe of the Lorde is perfete, refreshinge the soule, the tellimonye of the Lord is faythful, ministrying woldome to the bulerned.

the commaundementes of the Lozde are ryghe,

makinge glad the herte.

the thyinges which god comandeth are playne

and pure, and leghte the eyes.

to be feare of the Lord is pure and holy abydying for ever, the pleasures of the Lorde at true and tyght in every parte.

ore worthy to be delyred then golde and pres cyoule flones, fweter then the honge combe whe

it droveth.

and the servat is taught and monished by the, that same observing of them is a great reward. The mape percepue and conspder what things

ts fonne?purge me from fecrete cupls.

A lo turne thou thele great lynnes from thy fer nant, lefte they have bominination oner me, and than that I be pure a clere fro enery great lynne. I et the speches of my mouthe a the thoughtes of my herte be plesaunte a accepte buto the Lozd my defender and my redemer.

The argument incothe. er. Plalme.

Thys plal. is a prayer in the whych the people

The.pr. pfalme. fo.th. ple prayeth for the helth of Dauid goynge to an harde and leopardous battaple; and it is a lopful thaking for his helth & bictory gine him of Bod. The tytle of the plat. The Ditie of mauid co: mytted to the chaunter to be foonge. CThe.fr. Plaime. Eraudiatte dis. Den thou art in any Gragt, then & Lord myght heare the, the name of the Bod of Jacob myght fet the in fauegarde. To e myghte fende the helthe fro hys holy place, and from Sion myght he arengthen the. To e myght remembre all thy offrynges, and thy burnt facrpfpces he mpght accept. Selah. Te might grue the the hertes delyte, ampghte stablysche all thone entent. are that recople in the helthin the name of our Bod left we by our baners with triumphe, whe the Lozde hathe gruen the thy desprer. and let enery man fape, nowe do I knowe that the Lozde hath preferred hys anounted. o e bath berde bym from bys fecrete heavenly place, pea, and that in the faupinge power of hys trabt hande. s ometrufted in thep; charrettes, and some in they, horfe:but we called bpon p myghtge name of the Lorde whyche is our Bod. Dowe they are thruft downe and all fallen; but we flande and are made fafte. the Lorde preferued bs, he is oure kynge and answereth be when we call boon bym. The argument inco the .rrt. plaime. Thys Plalmeis a bictorpous longe, in the which the people recopleth with thankes for the bictory & other benefytes of Bod, with & whych

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The.pri.pfalme.

he endued David to excellently. And they prayle Bod thorow whose goodnes he accepted at thin gesthankefully.

Embe.rei. 19falme. Domine in birtuce.

Debe, the kyng hal tope in thy power, and thall retople greatly in thy beloc.

Thou halte gouen hym the delyzes of his herte, and the prayers of hys mouthe thou had not tur

ned awage. Selah.

nefytes, thou halle fet a crowne of precyous for nes byon hys hedde.

De alked lyfe of the, and thou gaueft it him, yea

and that a full longelyfe.

hafte endued hym rychely wyth noble fame and clerenesse.

Ho; thou halte fet hym in fuche ellate, that he may flowe perpetually in all maner of goodnette the confortable prefence maketh hym glad.

Hor thes konge trutted in the Lorde, and he arengthned with the mercy of the mode hyghest

hall not swarue.

thy hand hath overtake all thyric enemies, thy tyght hande hath holden as many as hated the. Thou half brent them lyke a brennyng furnace, whan thyric indignation wered hote.

The Lord (walowed them up in hys wrath, and

fpre confumed them.

they; progeny perpited from therth, and they; potterite were worne out amonge the men.

Hor they had bent they; mylchefe bpd the, they began countayls whyche they myght not brynge to palle.

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forthi. The exists salmer Thou halt fet chem befoze the for a macke, chat weth the bowe thou mughted hote them euen in thep; faces. Bethoulpft bp Lord in thyne owne power, we fal finge with praple, a magnifye the frength. The argument into the rrit. 19 faling. Bere Danid declareth hym felfe plagnely to be the very fraure of Chapa: wherfore frat of all he fpngeth & expresseth bps greate beieccoon and downe falle anon after bps eraltatpon, bps en: creafe & purchafpinge of hps kpingdome, euen to the betermoli parte of the lande, and the contps nuance therof buto the worldes ende. The totle of the plat. It is the longe of Dauid commytted to the ouer chaunter to be fonge of the early here or of the daye flarre. Tabeirrit. Pfalme Deus meus deus. y Bod, my Bod lo, wherfoze forfakelt thou methow farre is thy helpe from myn out crvenae? my Lorde thall I thus cree and call byon the all daye, and pet wplte thou not here? hall I crpe all npalit and neuer ceaste? erily pet art thou that holy on which dwellest in Afraciliertollonge the woth praple: O ur fathers trufted byon the they truffed byon the and thou delpuered a them. They cryed but o the & were deliquered they trus fied byon the and were not hamed. B ut as for me I am but a worme and no man: euen the bery approbip of the men, and an abies cte from the vylea folke. A lithat feme made but a laughpuge flocke on me, they mocked me with they, lyppes, and maggeb

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The.prii.plalme.

wagged thep; heades at me.

s apenge, the byllapne referred all thenges to the Lozde, let hem nowe deleuer hem of he well, for he loueth hem well.

But yet thou arte he whyche leddell me oute of my mothers wombe myne owne refuge, euen fro

my mothers teates.

As sone as I came into the worlde, I was laptein the lappe, thou art my Bod even from my mothers wombe.

ob not farre from me, for my trouble braweth

free are belet me rounde aboute great Aurdy freares, yea, that fatte builes of Balan have bed ged me in.

The praye, their mouthes ar open boon me naked

befoze them.

I sanke awaye lyke water all my bones shoke out of loynt, my herte wythin me melted awaye

lyke ware.

the moptler of my body was diged up, a I was lyke a pottherde, my tonge cleued to the lydes of my mouthe, thou hall diefte me to my grave.

Hor even lyke dogges they came aboute me, the chyiche of noyous men hedged me in, they dyg:

ged thoso we mp handes and fete.

man myght haue tolde al mp bones, and they galong voon me thus peteoully entreated, toke they pleasure.

They parted my ouer clothes to them felfe, and

for mone other cote they called ople.

But thou (oh Lozde) be not farre, o my strength, haste the to come and helpe me,

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The trii. 19 falme. Forebif. elpuer my lyfe from the deth froke, and mp Deare foule from the woonelle of thefe bogges. saue me from the mouthes of thefe ipons, and befende mp pooze Complenelle from the hornes of thefe bnicozns. T hall fprede thy name amonge my bretherne, in & mydes of prongregation, I that praple the. I Tape pe that feare the Lorde, fe that pe prapfe him all pe of the fecde of Jacob glozifpe bym,and all pe of the progeny of Miraeli fere hom. H or he hath not despred nor abhorred the trois bloufe afflictio of the poore, in no maner of wple turneth he hos face from hem, but when be cried buto hom he hearde hom. I hall prayle the in the greate congregation, I that performe my bowes before his worthippers: the meke men thall eate and be fatiffpes , thep that feke the Lozde thall praple him, thept herte thall lyue and tope for euer. tije dwellers in fertreme partes of therth hat remembre them felues & be turned to the Lorde, all hethen natyons thall fall downe before the. Hoz the kingtome is the Lords, and be is Lord ouer all nations. at it the tythe men of therth wall eate and do hym homage, they shalbe bowed downe before him and descende into their granes, for they may not prolonge any lyfe to thepr foules. B ut they pollerite that ferue hym, and chalbe nombred to the Lorde for ever. and thus theps choloses cholosen hall thewe the tyghtcoulnelle, whyche he hath gruen to the people whych is yet to be borne. The argument into the reut plaime. 3 th

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The. rtiff. 19 falme.

forth the maruelous suretie of the truste in Bod a also how blessed a thong it is. The song of Da.

De Lord is my pallore and feder, wherfore

De made me to fede in a full plenteous battle grounde, and dyd dique and retche me at layler by the sewet ruces.

Dereflozed my lyfe and ledde me by the pathes

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of ryghteoulnes, for his names lake.

Jea, pf I hulde go thosowe the myddes of deth, pet well I feare none quell, for thou arte weth me, the state and the shepe boke confort me.

and that in the light of mone enemies thou halt found my hed worth owntement, and my ful cuppe thall laugh byon me.

y ca, and the mercy and gentlenes that folow me all my lyfe, I thall fette in the house of the Lozd

a longe tyme.

The argumente into the triig. Plaime.
In this plat. Dautd spngeth all thynges to be the Lordes, howe wonderfull he hathe layde the foundation of the erth under the see, and yet the erth appeareth about it: De asketh a quelyon who hall enter into the kyngdome of God, and answereth thereo, edeludying all thynges be they never so floute and fronge to be obediente to his worde, and to be opened at hys pleasure whyche is the moost valyant and gloriouse kyng. The ty the of the Psalme. The songe of Dauid.

De erthe is the Loides, fall that is cons

The exist palme. For bits tepned in stithe rounde worlde and all that inhas bit it.

Hor in the fee hath he fet hys foundations, and hath buyided her aboue the floudes.

Otho thal clym inco the hyl of the Loto, or who

hall abpoe in hys holp place?

An innocente in hys dedes, and he that is pure in hert, that hath not extolled hym selfe proudly into banice, neyther hath sworn for any discepte. Thus man that be fedde with the blesting of the Lorde, and with the mercy of Bod hys sauyour. Thus is the nation given all but ohym, and see keth hym thus is the bery right Jacob. Selah.

Oh pe gates, lyfe op poure felues, pe gates cuer: laffynge be pe opened, and thes glozpoufe kenge

Mall entet in.

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myghty valiaunt Lorde: Roble in power, a Lord excellent in Grength to wage battaple.

Oh pe gates left bp your felfe, pe gates euerla: flyng be pe opened, and that glozious kynge thall

entrein. (Liho is this kynge that is so glozious? it is the Lozd of holtes it is he that is this glozious king.

Selah.

The argument into the rrb. 19 falme.

pressed where is a praper of an holy man operated with synne and with the hasty biolence of his enemyes, wherefore he praperh the Lord co belyuer hym from hys synnes: to teche hym hys mayes to belyuer hym from the fury of hys enemyes, and that for hys mercyes sake, thorowe whyche he was monte to save suche as trusted in him and not to forsake synners holden yet with

The.prb.19 falme. any feare and trutte whyche both he knowlegeth of him felfeie at lafte he fetteth to a littell maper for all the people of Bod. The totle of the plal. The longe of Dauid. Dehe.crb. pfalme. Ab te dne leuauf. Mto the (of Lozde) I lefte be my mynde: mp Bod I trufte in the, let me not be fhas med left mone enempes reiople bpon me. Hot thep that not be thamed who to ever depede bpon the:but they halbe hamed that wrongful; lp burte innocentes. s hewe me thy wayes Lozde, and leade me to thy pathes. I cade me forth for the farthfull truthes fake, acquapate me with the, for thou art Bod mp fas upour of whom 3 bepende parpetualip. ii orde remembre thy mercy and thy gracyouse fauour: fo; in thefe thynges thou excellen euen from the begynnynge. But the fynnes of my youthe wyth my bngod: Ipnelle allo, remebre thou not: remebre me accor: dynge to thy goodnette and for thy mercyes lake (oh Lozde). ood and ryghteoule is the Lorde, wherfore he will instructe and teche forners the wape. in e well make the lowe ipons to go in reghtly & in due ofder: and well techemeke men bes wape a li the pathes of the Lord are mercy and faith: fulnelle, to those men whythe kepe touche and covenaunt with him. H of the names lake (oh Lorde) forgeue me me mpckednette, for it is bery moche. to ho foeuer that man be that fereth the Lorde,

he thall teche hym the chosen ryght waye.

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The.prvi.19 falme. Fo.tit. Tips mynde thall entope good thynges, and hys policrite hall pollelle plande as right heritage. The Lorde is a fecrete fure thonge to them that feare hom, and them thall be make to knowe hos couenaunte and promple. Opne epes halbe euer open bpb the Loto, for he well drawe my fece out of the net. Beholde me and haue mercpe bpon me, for 3 am alone for laken, full of affirction. the folowfull fpghes of mp hert encreale moze and more lede me out of mpne anguith. Beholde my pooze flate and my heugneffe, foz: apue me all mp finnes. Confider mone enemies, for they arefull many, and with furiouse hatered thep persue me. B epe mp foule and belpuer me lett 3 be thamed, fol I have put my truck in the. Defende me that I mape lpue rightly hurtynge no man, foz of the do I depende. Redeme and lote Atraell (oh Bod) from all hys aduerspties.

The argument into the.rrbi.19falme.

Bere Daupd declareth into the example of good men, howe ernestly (Bod approupage it) he was gruen to innocency sleynge the company of earli men, giupag great studie to godipnesse. Afterwarde he declareth what bengeance abydeth the bagodly: whyles he him selfe lived faithfully and howe that he desired nothinge more the the glore of Bod to be sprede abrode and knowen.

The revi. Plalme. Judica me domine.
Be judge for me (Lord) for I am purpoled to
lyue innocently, and whyles I crust in the

Lotde I hall nor wauer.

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The.ppbi.19 Calme.

no my hert, lyke as metall worth free.

Ho; thy mercy is ever before myne eyes, I lede

mp lyfe in thy fapthfulnette.

I have not delyted in & companye of bayne men neither have I allociated my felfe with thefe hos lowe and subtyll men.

Thate the church of hurtfull a nopoule me, ney: ther have I confupred with the bugodly.

Thall endeuer my handes to be pure, bopde all discepte and thyne altare (Dh Lorde) thall I go aboute.

co lynge thy prayle and to thewe forth what focuer wounderfull bede thou batte done.

morde derely beloued is the boule buto me, and the feare of the beautifull tabernacle alfo.

ther pet my lyfe with thefe bloudy men.

In whole handes decept is turned and canualt, and they regot hande is full of bybes.

But I loue harmelelle and innocently, redeme

me and have mercy bpon me.

O p fece is fastened in a place wel worthy for me,

in the congregatyons I shall magnyfpe & prayle the Lorde.

The argument into the arrow plalme.

Danid foong this plalme being in some gret perpli, in the whych he remédienge the promple of Bod, dyd animate hym self strongly against so presente a stormy tempesses: promplying him selfe bictorie byon his enemies a queete lyfe: in heuer ly meditatyos he maketh hys howe to gene that kes: and thus he confermed with faste hope, dely reth the helpe of Bod, prayenge to teach him his ways

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The expirigs salme. Fo.Tto wave and agapne he excepteth hom felfe to trufte Grongly in Bod. The tytle. Dautdes fonge. Eberrbii.plalme. Dasillummatio. Be Lord is my lyght and my faupng helth. Lof whom then thall I be afraped? the Lorde is the Aronge Defence of my lyfe, of whom then thall I be afrapo? te hen the nopous and harmefull men whyche were mpne aduerfarpes, fall bpon me to denour my flelche then that they impte them felfe against the rocke and fall. Wea, and yf they pytche felde and bende theproz: Dinaunce againft me, pet Gall not my hert feare. If battaple be bente agapul me, pet hall I trul to the promple of Bod. One peticpon alked I of the Lorde which I wpt folowe boon: that is, that I mpght fette in the house of the Lorde all dapes of mp lyfe. to here I myght beholde the beautefull regalp ty of the Lord and by let hys holy temple. Hozhe hathe byome, as though I were in hys tabernacle in tyme of perfecutyon, he thatt hybe me in the preup place of hys tente, and thall lyfte me bp into a rocke. In ethail grue me the ouer hande of mone enes mpes whyche baue compalled me in, and 3 halt offer iopfull lacrifyces, I thall fynge and playe p plaimes before the Lorde. II ord heare my bopce, I call boo the, have mer: the boon me and antwer me. D p herte thought boon the, I fought to fe the, it is the Lorde that I seke. turne not the face fro me, fuffre not the feruat to figde in the weath, bytherto haft thou ben my c iii helper The.prbiti.19 falme.

helper calle me not now awaye, nepther forlake me,o Bod mp laupoure.

Hot where my father and mymother fapled me,

there the Lorde gathered me to hom.

noto teache me the waye, a lede me forth in the right pathe from them that lape awayte for me.

are mp troubloule enemies, lipng witnelles floce to gother fipffe agaput me.

In hole violence had greuoully oppressed me, had not beleved to eniope those thinges which are

good amonge the lyupng men-

pepende and wapte thou boon the Lozde, be thou fronge, it is he that thall strenghten thy herte, bepende boon the Lozde.

The argument into the exhiti. Plalme.

Dere Danid expresseth his prayer, whereby he beynge in some great perpil; as peraduenture in the confuration of Absalon, fyrste despreth the helpe of Bod. Furthermore he prayeth that he him selfe beynge innocente, myght not be somed with the harmefull in bengeaunce takinge: the despreth he, that worthy sudgemente myght fall byon these bugodive. After this he remembreth a certaine Bymne, wherin he grueth Bod than kes for his bictoric and helthe, and last of all, he byddeth a prayer for the people.

C The rebiif. 19 falme. Ab te ofie clamabo.

Don the Lord do I cal, which art my firog defence bellpple me not, neyther forfake thou me buleffe I be lyke men lette downe into they graves.

n eremp praper, whyles I crye buto the a lyfte

bp my handes buto thy holy temple.

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The trir. Plaime. Forti.
Plucke me not into bengeaunce with the bus
godly, with those which hudy for threw duelle,
speaking peceably with their neighbours why:
les they north envil in they, hertes.

Que them as they deferue and after their mali: clous fludy, grue the after they? dedes, acquyte

them they; beferupnge.

Hor they regarded not the workes and bedes of the Lord, he that therfore bettrope them, and not edifve them.

Dapled be the Lozd, for he bath heard the depe

defpres of mp mpnde.

trusted my hert and I was holpen, wherfore my herte reiogleth and I hall magnife hym in my longe.

The Lorde is thepr Arength & a laupuge power

to preferre has anounted.

Saue the people, do good to thene heritage, fede and gouerne them, & left them by for evermore.

The argument into the eric. 19 falme.

This is a prayle in the which Dauid magni; freth Bod for his power a vertue whyche he declareth by thunder and other heauely tempeles. Also he reiopseth of his benefycence the wed by his people of Israell

The rrie. 19 falme. Afferte bno.

Opener, grue pe buto the Lozde honour and prapte of hys power.

Opue the Lozd worthyppe worthy for hys name honour the Lorde in hys holy kinges halle.

The bopce of the Lord is in the watery cloudes, Bod, whole maiette is to be feared with rene:

The trit. Pfalme.

rence thundreth: the Lord is declared byon gree waters.

to be bopce of the Lorde is pallpinge fronge, the

bopce of the Lorde is full of maicap.

trees & Lord breketh togither & ceders of Libany of emaketh the mountagnes of Libany & Dierio to leape togither lyke calues: they rune togyther lyke the calues.

to be bopce of the Lorde calleth and cutteth forth

fpipe lyghteninges.

or he bopce of the Lorde maketh the deserte to quake: the Lorde made even the deserte of kaces to tremble.

to grone and to bray, and becourreth the thycke woodes, which al make for his prayle to be layd

in hys temple.

The Lord ruleth over the butverfall floude, the Lord there kepeth respons, a kyng everlastyng, the Lorde mynistreth strength to hys people, the Lorde is benefyepall to hys people, gyupnge them prosperous peace.

The argument into the.rrr. plalme.

In the plaime Daupd geneth thankes for he helth restored, wher boon he declareth weth a depe assect of goodness of God whech lendeth adverse to he chosen for a good ende, whethe is but an hour in respecte to stopes everlastinge here he maketh protestation that he desprech not longe lefe but only to magnite and to encrese those thinges weche make for Goddes glorge, a the helth of hes sayntes. The tytle of the psal. A songe of a dytic soong and played in the dedication

Forris. The trt. Plaime. gret cation of mauides house. CEbe.pre. pfalme Eraltabo te die. , the thall eralte the (Lozde) for thou hatte eral: ted me, and halle not made myne enempes eder: to reloyle buon meanp Oh Lorde my Bod, I have called byon the, and erio thou ball bealed mether II ozde, thou halt led my Coule forth of my grave thou hall rellozed my lyfe lell I hulde haue gone 12th downe into the pitte. De fayntes of the Lord fynge buto him a praple, eto and fe that pe fpzede hps bolpe memoziall. œs H ozitis but a moment p hps wath endureth but long is the lyfe p cometh of his beneuolence. ocs or eppnge and waylynge cometh in at the euen cke tyde but anon after, gladnes articth with the morninge. on han all thonges were prosperous about me, the I thought mimp felfe that I Gulde neuer Apde. ıg+ 11 1020, of thy good wyl, & fably sheet my king: le, dome like an hpl, foz as fone as p haddelt turned ge awaye thy face, I was altonnyed and troubled. or he Lorde catled I bpon , to the Lorde byo I make mp prayer. 10 I fayde wyth mp felfe, what profpteth my ipfe th pf 3 be putte nowe into my grave? thall the bute th of my carkalle magnyfye the, or pet beclare thy he. faythfulnes? re n ere Lozde and have mercy byon me: Lozdebe OÉ thou my belpe. se thou halle turned my mournynge into iope, . thou half haken me out of my mournyng lacke, l. and clothed me wyth gladnes. is Or herfore my tonge thail lynge thy prayle, and ta Gall The.rri.19falme.

than not ceale (Nozde my Bod) I hall magnifye the with prayle into everlallynge.

The argument into the . rrti. 19 falme.

In the plaine Dauid theweth by what the delection what thinges he complained, and in what care he was, and mine whan he was compacted in of Saules holte in the deferte of Maon, when he for angueth of mende fought fleghtes, but all in bapne. After these he moueth be to confeder the meruaplous goodnes of Bod towards every man that feareth him, and ethorteth to seke the knowledge of Bod whythe may not for sake any that depende byon hym.

Thiserri plaime. Inte die speraus.
R the (oh Lorde) haue I trusted, lette me

neuer be chamed, for thy righteoulnes la ke

delpuer me-

Bowe downe thene eare brome, spede the to delyuer me, be thou my songe rocke where bean myght sit falle, be thou my stronge defenced cas sell wherin thou maps preserve me.

Hor thou art my rocke and my bulwark, where fore lede thou me forth for the names fake, and

take the charge of me.

Lebe me forth of the nette whych they have fet to prouely for me, for thou art my firength.

T betake mp sppzyte into thy handes, for y halt redeme me (Lorde my Bod) which kepell true pro most at all tymes.

Thated thele bayne witches obleruyng inchafi; tementes, for I cleved and truffed to the Lord.

I thall tope and retople boon the mercy, for thou half loked boo myne affiction, and half knowen

The plalme tri. Fortiff. mp foule beynge in angupthe. pepther halle thou thut me by in the handes of myne enempes, but haft fet mp fete at large. To aue mercy byon me, for anguithe and tribulas tion are come boon me, my face, foule, and body, are walled awape for anger. p lyfe is broken fore with fickenelle and myne peres worth forowfull fighes, mp firength is was fed fol folowe of mende, beholdenge thenges ample, and my bones were confumed. was reupled of all mone aduerlarges, & cheffp of myne owne nepghbours and myne owne fami liar acquayntance, abhorred and feared me, and thep flaw me anon rane forth at dozes from me. T fell from they? herres, clene fozgoten as one p hadde bene dead, I was as a thing all for lorne. H 03 3 hearde great offences put bpon mc, pea, and that of many men, fere closed me about whe they toke they? counfell togither agapull me, for they counfell craftely to take awage my lyfe. Rut I trufted in the (D Lord) I fago that thon arte my Bod. the tyme of myne age is in thyne hand, delpuer me from the hande of mone enemges, euen from them whych perfecute me. i ette the prefens thene bed the fernaunt, fauc me for thy mercyes lake. II orde luftre me not to be famed for I have cal: led bpon the, lette the bigodip be thamed and be nombred with the that ceafe in theyz graues. I ette thep: lpinge mouthes be made bomme, whyche fpeke proude thynges arrogantly with dpipite agaput the ryghtcous man. O b, howe bounteous are those good thonges whych

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The. reri. 19 falme.

whyche thou halte laybe up in store for the worth supports the whyche thou hast done all reduction to them whyche, commette them seizes to the fapthfull prompse, yea, and that before all mortals men.

of these proude men, and hydest them prevely be fore the, thou hydest them in the tabernacle from they schemate from the sche

Prapled be the Lorde, for he hath wrought hye ercellente mercy merueloufly wyth me, yea and

that in a cytie well defenced.

I whan I fed to haltely thought fayinge, I am caste oute of thy fyght, but yet for all thys thou heardest my delyze whan I cryed buto the.

the Lorde defendeth and kepeth hos fapthfull, and rewardeth thefe proude doers plentuously.

Be pe frong and he shall stably she your hertes, as many as depende and truste been the Logoe.

The argument inco the error plaine.

themet to come for synne. Moberfore he affirmeth that man to be happy whose synnes are forgyue also that the defece of Bod cometh thorow pure confessioned ourse synnes but hymand instant prayer: then teacheth he howe men shuld knowe the indgementes of Bod which dealeth punishes mente to the bugodly and good thynges to the good men, wheref the good men may greatly restople in Bod. The tytle of the Psal. An instruction or a lesson of Danio.

Bected is he whole bugodiques is forgyue,

Te.prrif. 19 Calme. Forttiff. and whole fonnes are conered. 002: Bleffed is that man to whom the Lorde recke: edp neth not has fanne, nepther is there in his fare thp rite any dillemblynge biscepte. 1025 Oxhples nowe I helde my peace dayly muling with my felfe, and other whyles cryed oute, mp kes bones walted for lozowe. bes Hoz dape anoght the hande preffed me downe: cons mp mopliare was dired by, lyke as one tolled in the mpodes of Comer. Selah. host T hall knowledge mp fynne, and hal not hpde und my wyckeonelle. T thought, faying with my felfe: 3 hal confeste am mon bigodlinelle which is against me to p Lozd 100 and thou enen Areyght forgauelt me my wicked nelle whiche openeth her felfe by my outwarde cs. fpnne. Selab. ıll, not the which euen enery fagnet that prage bu p. to the in tyme of belechpinge, and then pf afflictio es, come bpon ipm ipke a great (welling floude, pet thall it not touche bim. o bou arte mp defender from tribulation, thou 17: halt kepe me: halt make me glade erceabing: th ue ly for my belpucraunce. Belah. I thall instructe the, and teache the, the wave tre wherin thou mayelt go, I hall counsaple the. & nt fe for the realt well. ve er eppe be not as bogle og mule whiche are bus es reasonable, whose chawes mufte be refrapned he with bot and bridle, left they from against the. :es Dany forowes fall bpon the bugodly, but hom CS that truffeth in the Lorde, mercy cloteth rounde aboute. De gladde therfore in the Lorde, and reiople ve ē, D ryghteous, The errif plalme.

ryghteoule, make pemery all faythfull and bp: trabt in berte.

The argument into the rreig. plalme.

Thys is a very praple, worthy moche to be noted and read in the which first he exhorteth bs to magnifie Bodithen he Geweth all thinges to be replenished with his goodnelle, making me: tion of his merueloufe creation & governance of this worlde. And at lafte be fpngeth one Bod to haue made & to grue all thonges, and to be euer mercyfull presente wyth his beloued.

TEhe.prin platme: Erultate infti.

R glad perpghteoule for the Lordes lake. of prapfe becometh fult men. Magnifye pe the Lorde in prayle wyth harpe and lute, lynge pe buto hym wyth ten ftrynged

instrumentes.

S pagpe bato hom a newe ditie, tune it l'wetelp

wyth toyfull melody.

that loeuer & Lozae hath institute,it is ryght, all his bedes procede of faythfulnes.

Te loueth to do all thenges reghteoully and in due ordre, thereh fwymmeth in the mercy of the Lorde.

B p the commaundement of the Lorde, heavens were made, all their ornament at his biddping. o e gathered togyther and included the waters of the fee, as pe wolde fape, into a bottell, & lap de by their depnelles lyke treasure.

Det all regpons therfore feare the Lorde, let all that inhabet the rounde worlde drede hom.

Horit is he, whyche to some as he had spoke the worde, all thonges were presente, enery thonge Candeth perfete, even as he commaunded.

The

The revision falme. Forttb. The Lord Catereth che counteple of the beythe. and maketh bayne the thoughtes of the people. But the counfell of the Lorde Candeth for euer. the thoughtes of hys herre endure thorowe all mozloes. Bappy is that nation whych hath the Lorde for thepz god, even the people whom he chufeth to him felfe in p place of his pollelled herytage. H com heavens the Lord loketh downe, and be: holdeth narowly all men. H rom bys fure feate, beholdeth he all the inha: bytours of the erth. 15 e made also the hertes of all men, be budersta: deth what soener they bane done. ar kynge is not faued because he hathe a greate hoffe, nepther the balpaunte capitapne efcapeth perplies thorowe bys owne puillaunte powertr hat horse thall becepue the, by whom thou los kell to be faued, he thall not delpuer o be he neuer so aronge. 13 ut beholde it is the Lordes epe p is boon the whych feare him, a depende boon hys mercy. That he myght belyuer they? foules from beth, and nourplike them in tyme of hunger. Our foules mpght trufte in the Lorde, he is oure helpe, and in Geade of a buckler. In bom thall oure hert iope, for we trutte in hys boly name. Thy mercy lighte boon bs, Dh Lold, even as we depende and truft byon the. The argument into the terili. Pfal. Intlips pfalme Dauid was moued of that same synguler benefpte, by the whych Bod mer: ucloudly preferued him when he was knowen of Aches

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The triil Blalme.

Aches kynge of Palenine (whose kynges were called alwayes Abimelec) where he was in teox pardy of hys lyfethe prayfeth excedyingly the cure a goodnelle of Bod toward hys beloned. Exhortynge enery man to hilligent study of innocency a Boddes worthyppe, with the whyche who so ener are endued, they must nedes be delinered from all trouble, a bonde into all maner of goodnesse. The tytle of the Plaime. The songe of Danid after he had fayned hym selfe madde before Ahis melec, there changings hys mouthe a hys witter whom when he had putte oute of hys house, he wente hys waye. Rede the hystorye in the syste of the kynges the principality.

Cabe reciffe plaime. 18 enedicam dim.

tymes has prayle chalbe in my mouthe construction.

In the Lozd my foule that glozye, the meke spiris

ted thal beare and be glad.

agnifpe pe the Lozde with me, and let bs ex: tolle his name all tourther.

Bulely fought I the Lozd, & he answered me, he delpueced me from all thynges that I feared.

m en thall loke buto hom, & thall make hall, and

they; faces thall not be thamed.

this pooze affincte personne, assome as he called byon hym, the Lozde hearde, and he preserved him from all strapt anguals.

a uen the angels pytch tentes counde about the

that feare the Lorde, and delpuer them.

or alle, and beholde howe good is the Lorde, hap py is that man that truffeth in hym.

O orthyppe pe the Lorde which are his fayntes for

The.prriff. 19 falme. Fortbifor his worthypers thall neuer want. B tronge loons that fante and famplihe for hu: ger, when no good thyinge that faple the diligent lekers of the Lorde. If ane done choloren and heare me, for 3 Galin: Aructe you buto Boddes worthpppe. to holoeuer thou art which delpick to lyue and loueft longe lyfc:delpte in goodnelle. B eve the tonge from eupl tepozt and the mouth from disceptfull speche. Se thou bo no man wonge, but bende the felfe to goodnes, feke audpoully & folome bpo peace. the cres of the Lorde are faftened upon fregh: teoufe, hos eares loffen buto thep; crpenge. B ut the grimme coutinauce of the Lozde is fette boon thefe & do wronge, tuen to cutte out they? memozpall from therth. But those men crye and the Lorde heareth, and be delpuereth them out of every frapte. H ull noghe is the Lorde men broken in hert, he faucth the contracte in fairpte. All though full many puels fall boon the righ: teouse, vet the Lorde delywereth them fro the all. To e kepeth all they? bones so that not one of the be broken. But every trouble thall make an ende of the bas godly, and the haters of the ryghteouse halbe maken awaye. The Lorde thall loofe and redeme the lyfe of live feruautes, nepther thall they be bedroped who: foeuer comitte them felues to his farthfull cure. TThe argument into the trrb. Pfalme. In the plaime David Handenge falt in hes imboecp, lokeng furely for bengeance to be take poon

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The trob. 19 falme bpon Saule and his flatterers, abiding for Bod: des helpe, delpzeth the punpfhemente of Saule with his flatterers, and helthe for bim felfe : but thefe two thynges desprets he nor: but for the good will of Bod for hys glorie and prayle. Cabe.repb. pfalme. Judica die nocen. Did fet agaynt myne aduerfarpes, fmyte downe them that fyght agapname. ake anon buto the, weld and buckler, and role bp fpedelp to belpe me. e ct oute thy spere, and come for the to mete my perfuers, close them in a fay thou but o my foule, am thp belth. Ti et them be confounded wyth hame and igno: minp, that feke mp foule, let the be conftrained to tourne theps backes, let them bere opprobyp that thynke me any puel. met the belpke duft befoze the wonde, and the angels of the Lorde hakpinge them to nought. I et thep? wapes be fet with darknelles allpp: perp, and thangell of the Lorde persupng the. or they have prepared they pytfall and they? netteforme wothout caufe, wothout caufe alfo baue they reupled and flaundzed my foule. Tette bys iniufte beratpon fall bpon bys owne necke bowares, let hym be hampled in his owne nette which be bath hod dette hom fall into hos owne mischefe. gut mp foule mpabte tope in the Lozde, and be alad of hys belve. Il mp inward partes thall fave, Lorde, who is loke the? whyche belouevel the weake afflicte fro his aronger, and the felp bered fro the thefe. there arole byolent wytnelles, and alked me thynges

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The.preb. plalme. Fortbii. thonges whyche I never thought. they acqueted me eupli for good, leupnge mp 2 foule all alone wythout any belpe. ıt I mp felfe (whyles they were blame worthy) clo: 30 thed me with facke, and fourged my foule with fallinge, and gaue mp felf hole to praper for the. I behaued mp felfe to the, as though cuerp one te of the had ben my nevgbour and myne owne bro: ther, I went bente bnto the grounde mourning [e all in blacke, as one that had buryed his mother. But thep (whyles I thus febled mp felfe) reiop: 19 fed, were gathered together, there came with 2, them the mofte bpleft abiectes to scorne me, to whom I loked nothinge, for they rente my fame 0: and cealled not. to H latterpage parasptes all thyange decydynge, at gnathed bpon me with their teeth. II ozde howe longe wplt thou fe me thus entre: be ted?relloze my foule, from thefe perillous and fe: dicions men, belyuer mp lyfe from thefe lyons. ps I that magnifye the w praple in p great congre gatio, among o mighty people that I praple the. Tet not my falle enempes reiople bpon me, lette not my haters wyncke of eche other into my de: cept wythout any cause. ne Ho; they fpeke nothynge peacably, and agapuft ne the meke fpriced of pearth they paynt they cou: ps loured deceptes. Thep writhed their mouthes against me, fapna be fye, fpe boon hom, our epes haue fene the thonge for whych we longed. 18 Dea, thou halt fene (Lozde) cealle thou no lenget, be not farre ablent. A cyle, amake, for my defence in indgement, to me atterne dín CS

Wheererbi. plalme. affpame mp caufe, mp Bod and mp Lorde. The centence with me for the ryghteoufnes fake, Lozbe my god, left thep reiople byon me. II et them not lave amonge them felucs fpe bpo hom, we have our pleafure: let them not fave we haue deudured and connicte bpm. II et them be alhamed and also confounded to: gyther that thus reiople boon mp trouble, lette them be clothed with thanic and ignominge that thus fwell agapul me. I ette them be glad and reiopfe that fauour my rpghteouines, and make them to lape, the Lolde mighte euer be magnifped, whom it hathe thus pleafed to fet hys fernant at reft. a nd my tonge also thall speke of thy right cous; nes, dayly thewange forth thy prayle. The argument into the erroi. 19 falme. In this plal. Danid colidereth merueloully p pletnoule goodnes of Bod pouted out into all thyinges of the which confideration the moze he reacth the more he merueleth of the fromardics of 5 bigodly which althought it be never lo gret per Bod hutteth not his goodnes fed the:also he fpngeth bow othechofen parcepue his goodnes by a more bledted & especiall way the any other. The tytle. The longe of Da.the Lordes lerualit. Enerrrbi. plaime. Dirit iniuffus. De bugodlynes of the fonful man perfwa: I deth me in my hert, chat there is in hym no feare of Bod. H or he frandeth in hys owne concepte, whyles his worthy iniquetye groweth into his extreme batred. a haclocuer he speketh it is wyckednes and de: cepte,

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The errol is falme! fo.ttbiff. cepte, he refuseth to be taught because he wolde not doowell. a she lpeth in his bedde he fludpeth & inueteth mplchef, wher bpo be letteth him telfe into awap not good, and efcheweth nothing that puellis. O b Lorde, even bp buto the heavens aretcheth the goodnelle: yea, & bu to the cloudes reacheth thy faythfulnelle. thy ryghteousnelle is hygher then the hyghest holles, thy judgementes ar full depe & botomles Lorde, thou fauelt man and beeft. Towe excedenge clere and noble (Dh Bod) is the merce, howe preceous also are they whiche commpt them to the farthfull cure, as buto the hadowe of the wenges. they halbe facilified with plenteous treasure of the house, and thou halte grue them depuke of thy delycyous and plefant floudes. Ho; worth the is the very wel of tyfe, and we en: dued w thy light that fe at the last the bery light. s tretch thy mercy to them that knowe the, and thy ryghteousnelle to the byzyght in herte. met not the proude men fall boon me, nepther lette the bnaodly moue me. there hall fall the workers of iniquite they halbe call out, and may no wher abyde. The argument into the expension falme. Let not the prosperite of puell men mouethe good (fapth Dauid here) & that all thonges that! hapen well to the fearers of Bod, a to them that lyue ryghteously, and that these halbe bletted in tyme to come when the bugodly (howe fo ener they appere to flozy the here for a tyme) thalbe cut awaye and betterly destroyed. d ilű 重he

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The.proif. plalme.

Extensi plaime. Roli emulari.

Rete not thy felfe wyth these cursed har:
meful me, neyther enuy angrely these wor:
kers of wyckednes.

Hor eneiphe graffe and that they be cut bowne, and tyke the grene frethe bente of the floure that!

they whyther awaye?

But cleue thou to the Lorde & Audy to do good, and thou maite inhabite rije lande, lede thy lyfe in good faythfulnelle.

thou halte delpte in the Lorde, for it is he that hal que the what foeuer the bert befpreth.

mptte the fortheraunce therof to the Lore, trust in him a he shall bryng all thynges to good paste. The shall lede forth openly the registrustness even toke the lyght, a the regist livenge shall be make to shore lyke the meddape.

suffre be figli, and lette the Lorde worke, abyde has pleasure, be not angry with hym that profipereth in his waye, whiche is the man that is

apuen to decepte.

B cfragne thy felfe fro weath let thone angre be

blowen oner, be not moued to renenge.

Ho; who foener ar harmefull and curfed thatbe cut awape, but they that above the Lozdes pleas fure that inherite the lande.

T t hal not be long but the bugodly halbe clene gone, thou halt confeder has place, but he hall

no where aperc.

on the spectoworth pacient suffrers shall suberite the lande, and they shall have pleasure with mother prosperte.

and for thes cause the bugodly thall have indis

The tribit. Blalme Fortit. anation at the registeouse, & hall grenne boon hom woth hos tethe. ar: But the Lozo hall laugh hom to scorne because : גע be feith bys dape of judgement at hande. The bugodly hall orame oute thepr fwerdes, ne, they wall bende they, bowes to impre downe the all poore carefull afflicte, and to flep the toght tre: pers in the wape. do, B ut they? (werdes thall impte thosowe they? pfe owne herres, and they bowes halbe broken. That ipttell is better whiche the rpghteoufe ma at hath, then the many folde riches of the glozioufe bnaodly. m: H or the arength of the bugodly that be broken: ua but the Lozde luftepneth the roghteous. Te. The Lorde approueth the dapes of the parfyte ten farthfull, and they, herptage thatbe perpetuall. ke In tyme of aduerlyte they thall not be athamed, in tome of hunger thep thall be well fatiffped. De at hen the bugodly thall perifthe, and the ene: 10: mps of the Lorde bepnge in fatte pafture at their 15 hoghen, then that they vanithe away like smoke. the bigodipe thall bozowe and blowe togpther be other mennes goodes and neuer repay, but the righteoule that do mercy & grue forth gracioully. be a no they that do good to the ryghteouse thall as inherpt the lande, and they that do cuyll malbe cutte amave. ne Hoz of the Lozde the Acppes of this man are dy: llf rected, the fauozeth all thonges that he taketh in bande. 12: Oxhan he mail fall he mall not be hurte for the th Lozde purteth buder hys hande. Crily I have ben pong & am old, and pet fame)f: I neuer m

The experision falme.

I neuer the epghteous forfaken, or his feed beg

But dayly he doth mercy and lendeth, and hys

feed is in a bleffed encreafe.

Chewe eupli, and do good : and thou halte as

byode for euer.

and in good ordremepther forfaketh he his faint ces, but they halbe layed by for ever: when the feed of the bugodly halbe cut of.

the epohteous Gall inherit the lande and Gall

dwell byon it for ever.

teous, and his tonge halbe occupyed in p which Bod indgeth good.

the lawe of his Bod is in his herte, the Reppes

of his feet hall not flyde.

the bugodly beholdeth the ryghteous, and fes

keth occasion to flape hom.

nepther thall he repute hym bugodly, alchoughe he be so subged of the wicked.

thatl craite the to his heritage, when thou halt

le the destruction of the bugodly.

T fe this flurdye and fearfull bigodly rootynge and bylatynge hym felfe, lyke a tree neuer remos ued from hys naturall fyite foyle, freshly fpres

opnge his braunches.

appeared: I sought him, but he was not founde. Take good hede boon the innocent, and marke well hym that seketh the ryght, for suche a man at the last hall enjoye that pleasaunt rest.

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The tribility laime. Fortt.

But these synfult men halbe destroyed all togy:
ther, at the last the bugodly halbe cut awaye.
The ealth hall come but the ryghtous men from y Lozde: he is they? streath in tyme of tribulation the Lozde for a suretye, will helpe them, and will deliquer them from the bugodly, and he will saue them bycause they have trusted in hym

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The argument into the exposit. Plaime.

Dauid here call into a greuous difeace dely; reth Bod to take of his hande, althought he be worthye to sufficitive complayment here marne; lously of the intollerable papie of the forlaking of his fredes, & of the crucitic of his aductaries and at the last delyzeth Bods helpe, to whom he betaketh hym selfe. The typic of the Plaime.

The longe of Dauid for his remembraunce.

Aniffemenot (Lord) in thone indignacio:

nepther chaften me in the weath.

H or thine arowes are fore smitten into me, and the disease whiche thou hast sail upon me, presset feth me downe sore.

there is no rell in my bones for my fonnes.

Hormy fonnes have pressed bowne my heade, lyke an heavye burthen, they are heuver then I maye beare.

m pne olde pringe fores feltered within, anowe are they broken forthe for myne owne foolyth; nelle.

I am depressed and fore broken, I walke in con tinuall mournpage.

H of a foule botche occupieth all my thyghes: fo

The.pre viii. Plalme.

I am feble, and fore broken, I gnached with my

teeth for forowe of mp hert.

Dozde all my despres are before the and my so; cowfull syghes are not buknowen buto the.

my arength fapleth me and even the bery fpght of mone epes cease from their office.

Opfrendes and my felowes fode agapufte my wounde, and my nyghe kynnesfolke flode all a

farre.

In the meane feason they that sought my soule made snares for me, and they that hunted for my faute spoke decept, why sperynge to decepue me continually.

But I as it had bene one deffe, herde nothenge at all, and as a bomme man opened not ones my

mouth.

I was as one that hearde not, and as one that had not a worde in hys mouthe to answere for hym selfe.

Ho; the Loide do I abyde: thou halt answere

for me, Lorde my Bod.

Hor I layde wyth my felfe, these men parauens ture wyl recopse byon me, and as sone as my fete begynne to syde, they shall runne byon me.

Hor I am but an haltynge creple ready euer to

fall, my lozowe never goeth fro me.

Hoz Iconfelle mone bugodlynes, I fozow foz

my lynnes.

But in the meane feason mone enempes spue & were fronge, even they whyche persue me faisty are encreased in power.

Othpeh acquite me eupli for good e are agaput

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The trit. Plaime: Fo. erti.
me because I sought audyoully to profpt them.
Horlake me not Lorde, be not farre fro me my Bod.
S pede the to helpe me Lorde my sauguge helth.
The argument into the trir. Plaime.

Dere Dauid notwithlandunge he was berted with full better and greuous diseases, pet he refrayned his tonge, lest in complayinging he myght have spoken some inconvenient wordes his adversaryes heavyng hym: but to Bod he corplaying of those those thyinges which he suffred, and of the shortnesse of all his lyfe, and despred of Bod desqueraunce of his disease whiche he know wiedged to have suffred for his synne, and that worthely. The tytle of the plaime. The songe of Dauid committed but I southun the chefe chaunter amonge the syngers of a certayine of die in they quere.

Thought with my felfe, sayinge: I chall so kepe my selfe that I wyl I not offende with

my tonge.

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But that I wolde be molleled for fpeakpnge,

mone aduerfary beinge prefent.

By the reason of longe science I was made so bomme, that I myght not speake of any thynge were it never so good, but in the meane season, my sorowe freted me inwardly.

mused with my selfe, breakpnge to no man my

mpnbe.

But at last I lofed my tonge, and I brake forth

into these wordes.

Shewe me Lord I besche the what myne ende shalbe,

The.rerix.pfalme.

mall be of what hall be the measure of my lyfe: lette me knowe, I beseche the, how thorte is my

tyme.

no, as for my dapes they are but an hande full, pea, they are nothenge to the, what layde Itpea, every man, hande he never to faite is but bangte and nought. Sclab.

de hat is heipea, euery ma walketh lyke a thas dowe it is but bangte and nothing what foeuer

morcal men enforfe.

not for whom they gather them.

and nowe, my Lozde wherfore do I tary?in the

berily my bope is layd by.

and fer me not forth for a laughyng tocke before the wycked man.

I helde my peace, & opened not ones my mouth,

fol thou madel me thus to do.

hande hath almoumabe an ende of me.

Surely wholes thou in chastenings one man for his fonnes, does but chyde him onely, anon thou

confumed bym.

so that what some thronge is pleasant in him, and it perisheth, as a moth eten cloth: what sayd I berily every man is but banyte and nothinge worth. Selah.

Toed, here mo prayer, goue eare but o my cryeng tealle not whyles I wepe, for I gouen but o the, am here but away farying araunger, as were all my fathers.

Spareme that I mape brethe a lyttell before I

cealle and go oute of thes worlde.

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The.pl.Plalme. Fol.prii.

weraunce thosow the helpe of Bod from a great perpli: De maruapleth of the infinite mercye of Bod towards them that feare hym, for whiche thynge (feinge that he delyzed no lacrifyce, but even man hym felfe) he peldeth him felf to hym, magnifying his rightoulnelle a mercye: he tous theth that his synnes were cause of his perplication at the last he prayeth Bod to cast downe his enes mics, a to make glad good men withis getilnelle.

The.rl. Plaime Expectans expectant.

Dyles I above, I targed for the Lorde:
and he bowed downe his care to me and

herde my cryinge.

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be led me oute of the tough claye and muddye ppt, the water arplyinge rounde about me: he let my feet buon the flone, and gave quycke spede to my fleppes.

And he put into my mouthe a newe longe, to

prayle therwith our Bod.

Thiche thynge many percepupage to be worth the Lorde, began also tykewyse to trust in hom.

Blessed is that man that setteth the Lorde bes fore hym for his hope, and hath no respect to the proude men cleaupings to bapie spes (the truthe

forfaken.)

M any thenges half thou done (Loide me Bod) the noble dedes and depe countagles as concerupinge bs, noman maye comprehende, nomā may shewe nor expresse them, neyther maye they be nombred.

o hou delytell nepther in factifice not in oblation but

The.pl.19 falme.

but halle opened my roght eare to here the, ney: ther burntlacrifyce, not per any layne beat had

thou despred.

And then I sape: loo, I my selfe am here present: of me it is weptten in the bokes of plame, I thath lyked me well to doo thy wyll: my Bod, thy lawe is set fast within me in my very herte.

I thall preache the registousnesse in the full co: gregacion: lo, I have not holden my mouth as

thou(Lorde) knowell,

In no maner wpfe have I hyd thy ryghtoulnes within me: but thy faythfulnelle and thy fauing well, have I sprede.

T have not cealled to fet forthe the mercee and

thy truthe in the full congregacyon.

opther thon Lorde also hast holden thy grazious merche fro me: thy gentle fauour and thy

truthe preferue me perpetually.

Hol I was overwhelmed with innumerable troubles, mp somes tobsed me so, that I might not so them all: they were farre mo then the hee: res of my heed: for the whiche thinge my herte fapled me.

nict it pleafe the Lorde to belguer me : Lorde

hafte the to belpe me.

me them be confounded that lye awayte for my lyfe to quenche it:let the be borne backward with open thame a ignomynye as many as fludy to do me harme.

about to fame me: euen they which fayd by me,

fpe, fpe bpon me.

But let them retople in the wholoener leke the, and toueth the health whiche thou bypngen: let these

The rli. Slaime. For rriff.
these men have ever in their mouth magnified &
extolled be the Lorde.
Twas in affliction and povertye, but the Lorde
loked to me, thou art my helpe and my delyveree
my Bod, thou thate not tary.
The argument into the rli. Salme.
In this plaime David remedieth a certagne
disale in hym selfe, in which when he laboured,
hys enemyes recoyled greatly, thynkynge him to
be quenched out thorow the pame of his disease:
his frendes for soke him; but Bod holpe him, and

Bod towarde bym.
CThe rli. 19 faime. Beatus qui intelligit.

eucrmoze helpeth, wherof he affermeth, that ma

to be happpe, whych knoweth the displeasure of

Biefed is that man whyche understandeth the very thrnge, as concerninge the fycke manin tyme of aductive the Lorde hal belyuer

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to helch, he thall kepe hym, he thall restoze hym to helch, he thall emope prosperouse thinges by the erthe, for thou thalte not leave hym to hys enempes pleasures.

tycke bed, thou chaite so bryng it to paste that he

falt change all bis beb.

werily layde Lorde, have mercy bpon methcale my foule, for I am a fynner agayntte the.

m pue enempes spoke eupli boon me sayinge, when shall be ones bye, and when shall his name perpsche:

bayne les, he garbered mischef to him felf in his hert and he gopnge forth blowed it abrode.

ei Also

The.plif.19 falme.

H lo, all my hacers whylpzed togyther agaput

me, and thought cuyll bpon me.

A ayinge some grenous some hathe occupyed the man, and the man, thus lyinge so sycke shall nevermoze type.

y ea, my frende in whom I trufted, whom I res

cepued to mp table supplanted me.

But Lorde, haue merche bpon me, & relloze me,

In this thynge I knewe that thou fauorell me, that myne enemye recopleth not boon me.

me, and fet me befoze the for cuer.

papled be the Lorde Bod of Afraell fed world

to wollde. Amen amen.

The argument into the tlif. 19 falme.

In the plat it is declared, howe that thos towe the conturaceon of Ablalon, Dauld was holden from the holy congregation a feast of the Loide: and howe he beinge designieted weth the spirit reporte of the bigodly (which spoke eugl of the goodly worthen, wher but he was gruen) solved: the winge the munde with an earnest complainte before the Loid. The tytle of the ps. An instruction of lesson thewed to the chiefe chais ter to be songe in the temple.

Cathe rife plaime. Quemadmodu deli-

and gape for 1500.

O ploule thyllteth for Bod, pea, for the lyuynge Bod, whe hal I ones come to le f face of Bod? I lycked in my teares in Rede of meate, days and nyght,

The.plfi.19 Calme. Foitttiif. noght, wholes it was fago buto me daply, where na is thy Boot All the heugnes of mp mpnde I poweed forthe. ed Re as fone as A remembled that I mulde lede buto the house of Bod such a toyfull multitude, prays fynge and halowynge the featt dape. te: berfoze then art thou fo defecte and fo heuve. my foule: trufte in Bod, foz pet thall I magnifye ie, hom for the fauguge helpe why che be grueth me of hps fauour. le, o p Bod, mp loule is detecte in mp felfe, becaufe I remembred the in the lande beponde Jordane. tte in the hylles of Bermon and at the lyttell hyll of di mpzaar. o ne greuouse sozowe bapngeth in another, for the water courses sounding so fearfully, all the floudes and flormes fell boon me. 105 as p dage, Lorde, thou gaueft me to eniope thy he mercy, and by nyght thou madelt me to fyng and he to prape to the lyuinge Bod. ipl fand to Bod, thou art inprocke of fione, where fore forgettelt & me ? wherfore go I mournynge n) eft to forowfully myne aduerfacy opprellynge me? 16. a uen mp berp bones are cutte in sonder whyles they cafte into my teth thys greuouse opplober, OF ű: sayinge dayly, where is thy Bod? or herfore arte thou to forowfully defecte, mp foute, and to foze troubled in mettruft in Bod, foz pet hall I magnyfpe hom for hos belpe, where weth he thall make glad my face, and declare him felfe to be my Bod. ge The argument into the tlift. Walme 20 Bereis delyzed, that Ablaton myght be de: di quered from the company of the confurers that t,

The rliff. 19 falme.

Paulo might more quietly a worthely speake the prayle of Bod in the holy congregation.

Cahe.rim. platme. Judica me beus.

O from the bugodly folke, frome the acceptful and wycked man belyuer me.

Ho; thou arte my Bod & my Arength, wherfore hall hour me awaye, wherfore go I thus mour:

nynge, myne enemy oppzellynge me?

me, let thele thenges lede me buto the boly hell, and let them lede me buto the tabernacles.

that I moght ones come to the altare of Bod, even the Bod of gladnes and the author of my tope, to prayle and magnify the with harpe, Bod

my Bod.

troubled in me? trulle in Bod, for pet will I mas gnifpe hym, for the helpe where while hathe made gladde my face, a thewed him felfe to be my Bod

The argument into the tliff. Pfalme.
In the plat it is complayned of the cruell punishmet which I frael suffred for the name of Bod & for their true worthippe, & that (this not: with adding), yet Bod wold not be with them in present miracles as he was worte to be with their fathers. The tytle is all one with the rift. Pfal.

Obe rimi. Plaime. Deus auribus.
Obe of we have hearde with our eares,
our fathers also tolde by what heavenly
workes thou had done in they? tyme before our

dapes.

tom they? leates, and plantedell our fathers in they?

The Plalme.pliig. Forteb. thept place, thou opdeff fcourge that people and madelt oure fathers to encreale. H or they chalenged not nor pollelled that land by fwerde, nepther thep; owne power faned the: but it was the reght hande, thosowe the power and fauour because thou louedest them. Thou thy felfe, Oh Bod, arte my gouernour, which aquel helth buto Jacob. Thorowe the dyd we dryne out our enemyes, we armed worth thy name, trode them downe which role agapust bs. H or A nepther truted to my bome, nepther pet mp (werd faned me. B utit was thou that keptell be from oure enes mpes, and thou fhamebelt and confoundell oure hatefuli perluers. Te loued Bod dayly, and magnified the name mpth perpetuali prapic. Selah. But pet nowe thou halle repelled be, and halle hamed bs, nepther wplt thou go forth weth our hoft togyther with be in battaple. Chou madell be to turne oure backes to our ad: nerlarges, and they whych odyoully perfued bs, toke thep; plape byon bs. Thou gaueft be into they mouthes lyke a flock of thepe, thou fcatredell bs amonge the gentyls. Thou foldest the people for nought, fothat in thes chaunge there arole no a bantage. thou fettebell be bp to be a renilpinge flocke to oure nepgbours, to be fcomed and hamed of the that dwelt aboute bs. Thou fettedell be bp for a fellpage flocke to the hepthen, we were a commen fest amonge them, so p wyoloener law bs, wagged their hedrs at bs 即五

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The. pliif. 19 falme.

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and even bery thame made me to cover my face. Yea, and that for the reuplers, and chyders, and for myne advertaries to gredy byon bengeaunce. Hithes fell byon be, not wethtandynge pet to me not forgette the, nepther are we bufaythfull but o the in covenaunte.

Our hert fled not backward, nepther our fleppes

Imarued from thy pathes.

Thou hade dampned be into the place of dias gons, a had overwhelmed be with the hadowe of beth.

If we had forgotten our Bod, and had aretched

oute oure bandes bnto any fraunge gob.

as moche as he knoweth even the very fecrettes of the herre?

H. or thy fake are we flapne dayly, we are reput

ted as flaughter thepe.

M wake, wherfore flepell (Dh Lorde) arife bp, wherfore forfakell bs for euer?

Therfore hydell thy face, baupnge no respecte

to oure affiperpon and oppreffpon?

Oure soule is depressed to the grounde, our bely cleueth to the ertb.

merces fake.

The argument into the. the is falme.

In the plaime the somes of Chore prayle kenge Salomon for hes worthe beautie, for the grace of hes eloquence for hes strength, power, clerenche, and leberalete, bothe in hem selfe and in hes quene; and at laste for hes lucky plue. In all these thenges they fegured Chryste and hes churche

The.rlb.Plaime. Fo..rrbl.
churche, and both the power and felicytie of his
kongdome. The totle. A louely longe full of ler:
nonge made of the lonnes of Choze, to be longe
of Salomon.

CEbe.rlb. pfalme. Eructauit coz meum.

Dy herre thynketh & refleth of a good thing my fonge thatbe of a kynge, my tonge that be lyke the penne of a perfyre redy fcrybe.

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hou art the most beautyfull of all mortall me, haupnge a maruepious grace in thy tonge, because that Bod hathe indewed the weth perperpetuall benefytes.

Ohmou valgant knyght, gyzde thy swerde bpb thy syde, by the whyche thou may to declare thy glozious beautie.

Antre thou in happely with cleare worthyp, for that thou excelled in faythfulnes, mekenes, and righteousnes, with these thinges that thou be endued, that thou maybe do noble acces with the merueplous power.

the herres of the kinges enemies, the people hal fall buder the.

the seate regall, Oh Loide thall stande for ever for the scepture of thy kongdome loveth equite. Thou arte the lover of ryghteousnes and hater of unryght, because that God which is thy God hath anounted them with very ople of gladnesse whych are promoted above thy selowes.

The playtes of all thy robes lauoure of muske and aumber, as thou comed forth, of thy whyte puery palaces.

there of doughters of kinges in their precious

The. rivi. 19 falme.

and tyche of namences of the gefte make & glad, and the quene on the teghte bande also deckt in

golden apparell.

to the kinge that the managed of the beaute, for he is the Lord, to him that thou to reverence.

The plus that bronge the presentes, every reche nation that bonoure the worth apfres.

She hall lit nerte the konge in his proute cham ber all glozioully, her apparell halbe broydered

weth golde.

In clothe of tyline the is prefented to the kynge her handmappens following her are brought too gyther also but the.

thep are prefented with tope, and are brought

into the kynges palace.

Hot the fathers, thou thalt have chylozen, who thou thait conflicute to be chefe in all the erth.

I hall remembre the name thorowe out all the worldes, wherfore the people hall magnifee the for ener.

The argument into the ribi-plalme.

holy me ar holde by Boddes helpe in al maner of perels. The title. A longe of the lonnes of Chote bpo certain lecretes comitted of Da. to p châter. The tible plaine. Deus noster re.

ob is for be befence and ftrength, he is our moff prefent helpe wije abuerlyte thrufteth

bs downe.

herfore we mainot feare although the erth be moued frome her place, a the bylies compair fed with the fee be all to maken.

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The. ribi. 19 falme. fo.ttbil. Het the waters of the fee fwell and roze & breke by her bankes let & hygh hylles be borne bowne weth her voolence. Selah. y et thall the lette rouers of the lwete floude refreffe the cytie of Bob: whyche is the mole les cretet holp place amonge the tabernacles of the mod hyghed. God fitteth in & middes of this holy place where fore it hall not be moued , for Bod hall belpe it Swpftlp. the bethen flocked togyther ledicpoully & anon the kongbomes were moued, helpfted bp tos bopce and then men hanke awape. The Lorde of holles flandeth on oure parte, the Bod of Jacob is our byghe ftrong towie. Selab Come pe hpther and beholde the noble actes of the Lorde, what wonderfull thonges he hathe wzought in therth. De taketh away battaple euen buto the fartheff parte of therth, he breketh thepr bowcs, he bus headeth they fperes, and brenneth they char: rettes in the fpre. Ceafe pe therfore and let me alone, fe p pe know me for Bod, aboue all nations, aboue all thous ges in the erth. The Lord of holles fladeth on our part the Bod of Jacob is to be an bygh ftronge towie. Selah. The argument into the rivit pfalme. In this was of Choze erprelle the glozpe of Bod to be fprede ouer all the moride, how that (Christ eralted) the region & the people were couerted to God. The tytle. A longe of the fonnes of Choze comitted to p chater to be fonge CThe. ribii. Pfalme. Omnes gentes.

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Theirlbif.19 salme.

All people clappe poure handes for tope, make pe melody to Boo w greate triuphe. Hot high is the Lozde and greatly to be feared, he is a roght great konge ouer all therth.

Te subdueth the people buto bs, and the heythe

he cafteth budet ouve fete.

to e hach chosen us for hom selfe, he hach chosen oure heritage, even the beautie of Jacob whome he loneth. Selah.

God is lefte up weth myzthe and melody, and

worth the founde of trompettes.

Spingepe to Bod fpinge, fynge pe to oure kynge,

spnge.

Hor Bod is the kynge of all the erth, fynge pe whofoener excelleth in wptte.

God repaneth ouer the hepthen, Bod fytteth in

hps holp feate regal.

the best and chefe of the people, shalbe forned to the Bod of Abzaham.

the comens also of the erthe, hall forne them

buto Bod, for he is greatly exalted.

The argument into the rivin 19 falme.

In this pfal.the formes of those lynge the exceopinge felocote of the churche for the prefent defence of Bod, a chat buder of fpgure of Jerula: lem The title. The long of the fonnes of Choze.

The rivin plaime magnus dominus. Reat is the Lorde and great prayle worthy In the cytic of oure Bod whyche is hys holy

The mounte Spon is a goodly beautifull place makinge glade all the lande, boon whole north spde is buplded the cotie of the noble konge.

God is well knowen in hys palaces to be a de: fenced

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The.plbiff.pfalme. Forerbig. fenced cattell for all bys. Hoylo, konges came togither & palled forth bp. They fame all thyse were aftonged, they were afrapbe, and britten into a fondapn flyght. there they were amaled, and feare toke them, even fuch forow as taketh fodenly women great with childe. thou breked all together the Apppes of the greate fee of Tharfys, weth the behement tems pettes of the eeft wonde. He we have hearde, eue lo haue we lene in berp bede, in the citie of the Lord of hoffes oure Bod, Bod hath fablythed it for euer. Selah. OL e haue concepued in oure mende thy mercy whych lyttest gloziously in thy holy temple. As thy name is fprede, cue fo wpde fpreceth thp praise aretching buto of fartheat partes of thereth what thing fo ever \$ boeff, it is ryphteoufnes. The hyll of Sion thalbe glad, the cytics of Juda thall reiople, for the gratious pleafures. To pe aboute Spon and bewe it well , tell pe ber toures. Confpder her walles and loke howe hyghe are her palaces, whyche thall be her memoziall into the generation that foloweth. Hot here is Bod:pea, our Bod into enerlallyng ic is be that thall lete be folong as we here lyue. The argument inco the rir. Plaime. The 19 fal . reproueth the maones of coue: teoulme a betrereth their weetchednes: which her take thep; pleafure and felicite in ryches, after: ward to be perpetuall wretches in bell. The tytle is all one with the plalme before. CTheirlip. Plalme. Audite becomnee. Dere

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The.rift. pfalme.

There e the thenge all people, letten buto there thiges as many as live in this world as well people as pe that are in dignere: as well pe that are tyche as they that are poore.

Op mouth hal speke wyledom & the meditació of my hert hall thew ye the right buderstäding.

Thal applie myn eare buto a parable, my harpe ryghted buto me I hall erponde my rydle.

when my threwde wapt lapers belege me roude about.

AT hychetrua in they ryches and are magni:

fred for they, haboundant goodes.

and pet no man be he never to highe in dignite may redeme hys brother fro deth, no man maye pay to Bod the price of hys redemption.

Ttis without boubte, no smal pipce, thep; liues

to be loved and free from deth to lyue euer.

To prolonge they lyues into enerlaffynge, and

neuer to fe thep? grave.

surcly they fe both wpfemen dye, threw de më and folyfihe they dye all a lyke, and they leue to other men theyr cyches.

to above for ever weth they? habitacyons, they

ertolled they? names in the erthe.

But man in his gliftring fortune that not above, he that be lyke o beattes which bye downe ryght. This same theprowne inventon is theyr very owne folysthnes, and pet theyr posterite gredity folowe theyr wayes. Selah.

deth halbe their thepherde, flyght ones fprong tyghteoulmen

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The. tift. 19 falme. Fortrit. ryghteoufmen thall be they? Lozdes, they? beau; the thall fabe awape, beil thatbe their holppeall. But Bod hal lede backe mp foule from hell, foz he hath taken me bp to befende me. Selah. H eare thou nothing when thou feeft a mamad rpche, and hath encreafed greatly the glozyoufe dygnitie of hys house. Ho; he thall not beare all awaye worth him whe he byeth, nepther thall dignite hys companyon go downe with him. Ho; bps foule hal haue her heauen here bp lpfe: men thall prayle & whyles thou fettell forth and magnifyell thy felfe. thefe men thall followe the natyon of thepr fas thers that is, they hall neuer fe lyght. that ma to whom happeneth prosperouse for: tune and not buderflandpage, the gguer therof,

hall be lyke a beat in hys departynge.

The argument into the 1. Dlaime.
In this plaime Afaph declareth how mpg be tely God wolde call but o hym all natyons of the worlde by the golpell, delyucrynge by hys mygh the power hys chosen: also howe that he wolde then require of hys rather farth and knowlege, and declaring of hys goodnelle, then sacrifices of workes, and howe grettously he will curse and entreat them that bothe the of his religion with out the pure supposed his true worther. The fonge of Asaph.

CEhe.l. pfalme. Deus beogum.

De myghtye Bod and Lorde thall make a crye, and call buto them all that inhabets the erthe from the east to the west.

To that fend oute a lampe from Syo, whych is

hps

The.l. 19 faime.

bys molte goodly ognamente and beautye.

o ure Bod hall come and hal not tarp:fyze hat beenne before hym:rounde about hym hall there

be a behement whyslwynde.

To e hal cal the beauens aboue: and the erth alfo that be myght belyuer his people in judgement. ather pe togyther my fayntes: which apcke to mp plomple before theprowne dedes.

A no pe heavens theme forth hys mercy wher: worth he maketh men rpghteoufe, for Bod, he is

tudge. Selah.

n care (my people) and I hall speake, Israell beare thou, and I chall promple the, that I am Bod, pea, and that I am euen the Bod.

T will not reprove the for my luftryng or omit: tynge thy facrifices, nepther well I loke for the

beautefull facepfpces.

T will not, nepther nedethit me to take fro the house any ore, eyther from thy folde any gotes.

H oz al the wold beaftes of fozeftes are myne:the mylde beattes that fede in a thousand tylles also are mone.

T chalenge for me all the foules in the hylles all

that lyue in the feldes are myne.

pf I hall hunger I will not tell the therof, whe the rounde wollde all aboute is mone, and what to ever is conterned therin.

thoused thou that I woll eat befe, and dinke

gorce bloude?

y f thou wylce grue Bod a lacryfyce, grue byni hps praple and honour, and thus pape the pro: mple to the most hyghest.

a stocall boon me in tyme of tribulation, and I wal defend the, a thus walt thou bonour me.

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The.1.19 Calmer Fo.tl. H of Onto the bugodly man Bod layd: wherfore praced thou of my ceremonyes, and babled with thy mouth of mp prompte. Then thou hatell my disciplyne , correctynge the lefe:and throwell awaye me wordes. T fthou espect any thefe, anon thou runnell to hym:and couplest thy felfe with adultrers. thou hall gruen the mouthe to cupit, and the tonge craftely papnteth disceptes . n bou fptteft and fpeakell agapufte thone owne brother: sclaunderoully and buiully thou bereft thone owne mothers fonne. thefe thinges thou doed, and pet 3 defarre mp punishmente: thou pmaginest me to be but ano: ther man lyke buto the, but 3 hall reason with the, and fet fote to fote agapuft the. This thonge confode, and knowe, I prave (pe that forget Bod) left he plucke you by the fleue, and noman maye refcue and belpe you. n ethat fanctifyeth me with prayle honoureth me: and to hom that goeth the reght wave hall 3 gpue godly faupnge health. The argument inco che.li. 19falme. This plaime is a praper of a ma bufaineblye knowledging his linnes: in which praper ogood ma despreth to have the good sprit of Bod: thos row which spirite all eupli cocupiscence is refrag ned, a rightous making is fought:in which con

lifeth true for governelle of sonne. The title of p Plaime. The longe of David committed to the chaunter: after that the prophet Rathan had be with him, for that adultrye comitted with Berlaba Urias wyfen Reads thislorie. G. Regum. ry. The.li. Plaime. Wiferers mei deus. The.li.19 Calme.

D Aue merche boon me 1500, for thy gent tienelle lakeifor thy great merches lake

wppe awaye my fynnes.

nelle, and make me cleane fro myne bigoolynes Hot my greuous lynnes do I knowledge, and myne bigodlynelle is ever before myne eyes.

and that the, against the onely have I founch, and that that fore offenbeth the have I doone: wherefore very fust shalte thou be knowen in thy worker and pure, when it shalke sudged of the.

mother concepted me polluted with synne.

But lo, thou woldest truthe to occupy and rule in my inwards partes, thou sheweddest me wys: dome which thou woldest to for in the secretes of mone berte.

spipnele me with plope, and to hall I be clene thou halt wathe me, and then halt I be whyter

then fnowe.

poure boon me tope and gladnelle: make my ho nes to retople which thou had imptten.

Turne the face fro me fennes; and wepe awage

all my wyckednelle.

pure hert create in me D Lorde: and a fledfall epgit sprite make a newe within me.

all me not awaye: and thy holy gholt take not

from me.

ged to me the lauringe health; and let the chefe gouttrenge free speare drengthen and leate me fall instructe tursed and speare menter men in the waye, and bagodie men shall be connected but to the.

Delpuer

The lift pfalme. Fo.tli. peliner me from the fpnne of murther oh Bod gens Dh Bod my laufour, and my tonge thall triuphe fake boo the mercee wherwith thou maked me reads teoule. cken: 11 02d open thou my lippes, and then my mouth pries hal theweforth the praple. , and Ho; as fo; facepfpces thou delitell not in the oz els I had offred them, and as for brent facrifices med. thou regarded them not. one: a cceptable facryfyces to Bod is a broke fpirite. n thy a contrite and a defected hert thou halt not def: the+ pile(Dh Bod). o nip o eale gently of thy fauozable beneuolece wyth Sion:let the walles of Bierulalem be edified. THE then halt thou delpte in bery facryfyces in the wpf: ryght brent facrifyce, and in the oblation of rygh es of teousnelle: then thati they lave byon thyne als tare the very open. clene The argument into the.lif. 19 falme. pter In this plaime Dauid remebreth p peruerle mpnde and fludy of Doeg. The cycle. An infiru: np ho ctyon of Dauto when Doeg Joumeus came to Saule and tolde hym, fayinge that Daupd was vape come to the house of Ahimelec. CThe.lit. pfaime. Dutd gloziaris. dfatt Berfoze glozpelt & anauncelt chy felfe of the fonne, Ohthou meghte malicious e mot maip mercy of Bod trandery forth offred to every man at all tymes. DIPIIS. the tong is occupied in mischef thou doll decept thefe euen as a newe let rafer. eme to hou louelt rather to hurte then to bo good, to reby lye then to speke that that is tyght. Selah. n det: Thou delited to speke what soeuer beprigeth bp milchefe puet

The.ltif.19 falme.

mischefe and murther, and so exercise thy tonge

in Decepte.

thettoze Bod hal breke f al to peces, he hal beterly billrope the, he thall icrape o clens out of thy tabernacle, and the rote from the crth of thus lpte hall he drawe bp. Belab.

bps hall the rpghtous men fe, and hall feare Bod, but this man thall thep laugh to fcozne.

apingelo, the man whych fet not Bod befoge hym for his arengeh, but cruded in the multitude of hys cyches & Arenchened him felfe with fraudi and decepte.

R ut I abyde lyke a flosplityinge olyue in the house of Bod, exustying in the mercy of Bod into

worldes, and into worlde for euer.

fhall magnify p euermoze befoze thy fayntes, for \$ half done thefe thinges, & I hall above the pleasure, for it is full gentle and fauorable.

Theilig. pfal. whych is all one mi the rittle Ehe.liii.plaime. Dirit infipiens.

Be noughty folysche men thynke in they?

hertes that Bod is not.

A zewde a abhominable thynges for they? wyc: kednes do they, nowher is there any that well

.doog od

oo loketh from heaven bpon the men, to fee pe there were any that knewe and regarded Bod. A real togither to swerned fro metar they thus lout is there no man that well do good not onet er al thefe workers of wickednes fo far belptes the felfeife, they benour my people as one mulbe swalow ibred, they are holde w no fear of Bod. Ter herfore they halbe ther amaled a allonged w fere incoperable, for Bod hath hake in fonde the

The liff 19 falme. Fortife. the bones of the belognes. to hou thalte despple them and let nought bithe because that Boo bath repelled them. o wolde Bod that the faugnge helthe which co meth from Sion mpght happen bpo Ilrael, that Bod wolde ones make an ende of the captputte of his people, that Jacob might be glad and IC raell myght recople. The argument into the life. plalme. In the plaime David fengeth bes delpue: raunce from perell by the betrapage of the zephi: tes. The tytle of the plal. Dambes indruction commetted to the chaunter to be fonge & plaped at the orgains, after that the zephytes had come and tolde Saul layenge, thynkelt thou that Da.

Deus in noie tuo. Deus in noie

is hyd amonge bs ? Rede thyflozy.i.re.rrii.rrbi.

Oh Bod, here my proper lytten to the wordes of

my mouth.

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Hot Arange men are rylon agaynt me, alronge tyrantes perlue my loule, they have not Bod be; fore they eyes. Selah.

But lo, Boo helpeth me, the Lorde is prefent

wyth the that sudayne mp lyfe.

the chall acquete eugli to my lapers awayte, for the trouthes take thou thair trede them downe. I thall weth good well make a factofice to the, I thall magnifie the name, o Lorde for y art full gentle.

mone eye that le mp pleasure bpo mone enempes.

The argument into the. 16.19 falme.

T fi I In

The.lb.19falme

In this plal. Dauid complaymeth him felfe to be brought into the most perelous strayght that might be, and that of the most noughtiest, and deceptfull men, whom he rekened to be his chefe frendes.

Bod igiten buto my praper, and hyde not

the felfe from my depe defeze.

O pue hede antwere me, 3 lament in my praper

and I cree full loude.

and that for the nople of myne enemys and bes ratio of the wycked, for they take mylcheuous coulell agaynt me, a obtoully bo they perfue me. O p herte mourneth, lose troubled wythin me, a cuen the feare of beth falleth boon me.

Dorout & tremblying fere allayled me, yea they

ouerwhelmed me.

A no I thought, wold Bod I had wynges lyke a done and then wolde I flye away to abyde fure somwhere.

Do, then wolde I fige farre hens, I wold dwell

in fome wplbernelle. Selah.

I wolve spede me to a vopde and to escape from thys blast, whych tereth by by the rote and brea:

Beth me fo fore.

Scater them Lozde, make their tonges to bary for I se nothing in the cyte but violence a strife, these thynges rune about they? walles daye a night, within this cyte is ther wyckednesse and beupnesse.

or pthyn her are ther craftp fraudes, blurp and

decepte go neuer out of her fretes.

of nother was it mone enemy that thus ham: fully entreted me, for then I moght have borne bym

The.lb.19 falme. fort liff. hom, nepther was it one that openly hated me, that thus dod opprette me, for then I could haue conveyed me from hym. But it was thou (Oh man) even mone owne fes lowe, my guyde, and my famplyare. To who it was I'm ete for me to breke my mynde and to beter my fecretes, we were connerfaunce toayther even in the house of Bod. Tiet Deth be broughte in bpon them, let them go to hell quicke; for mischef was in their conventp; cles, and even in the hertes of them. T hall call bpon Bod, and the Lorde Gall pres Cerue me. ef uenpage and morninge and myddaye Gall a prape, and lefte by my bopce & be thall beare meis e thall redeme my foule from battaple whyche is intended agapult me, and that gpue me plapfe. for been many halbe with me. God hall heare & thall fourge them whose mas teftie hath endured from the bearnnyng. Selah. Hoz they change not them felfe, not pet feare they Bod. The hath lapde handes boon mp frendes he hath broken promple whych he made woth them. They mouthes are as fofte as butter. & in their herte nourplibe they battaple: they; wordes are moze smothe and plefaunte then ople, and pet are the fame wortes as harde as tharpe as bartes. Taff the carefull heupnes byon the Lord and he hall eafe the: he hall not futire a rpghteoulman to Apde and to fall for ever-(recilp thou (Bob) thait thank downe thefe blou bye and beceptfull men into thep; graves & tom; bes, all redy made for them: they thall not bipinge fin theyz

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ene pm The. Ibl. 19 falme.

dayes to halfe they age, but I that trufte in the.

In the plaime Dauld maketh mencyon of the delyze of Boddes helpe beynge in perel with Achis the philystene, kynge of Bathy. The tytle of the plai. The longe of Dauld committed to the chaunter to be longe of a dome doue stepnge farre awaye: that is to saye, of Dauld, when the philystynes had taken hym in Bathis.

The Rozie is.i. Reg. rri.

Damost mercy vpon me, Dh Bod, for ma hath he hath all to broken me.

Op daply wayte layers have fralowed me bp, there are many furely that fyght agaynt me, Dh

ryght hpgh Bod.

But when feare broughte me into a ftrapte, 3

truffed in the.

Tremembred the promple of Bod wyth prayle and truffed in Bod, wherfore I feared not what

focuer moztall man coulde do to me.

all their study was bente to do me a mischef, they wer gathered togither a laide awayt for me, they observed my fete, and gaped to catche my soule. By they? threwdness they trusted them selfe to escape all daunger, but it is Bod that throweth downe people.

Thou cante well tell howe ofte I have fled, and as for my teares thou haft put them by into thy

bottell, that is to lage into thy boke.

In hen I call opon the more enemyes cal go backe, by pwhych thynge I maye know that

The. Ibii. 19 falme. fortliff. Bob Candeth on my parte. be. Expth prayle that I remebre the worde of Bod to praple thall I remebre the promple of & Lord. DE In Bod thail I trute, and to Gall I not feare ith what foeuer man mape do to me. tle I hall make my bowes buto the, Dh Bod, bus to to the hall I gpue prapfes. gr Hot thou welt delpuer my foule from beth, and be mp fete furely fro apong, that I mpghte walke before the in the lyuely lyght. The rocke thall declare the plaime. The fonge of Dauid (called Reperdas, that th is to lave delicope hom not) when he fledde from ile Saule into a cercapne den The Corie is red in the fy: A of the kynges, the . rfii. and . rfiii. p, Athe. Poil. 19 falme. milerere mel. Dh Aue mercy bpon me, Dh Bod, haue mercye Dopon me, for my foule hath commptted her 31 felfe buto the protection. I cree buder the wens ges to be defended butyll thys bpolent blatte be ofe ouer blowen. as I hall call byon the high Bod even Bod which fon wheth all thonges for me. 19, De hall fende downe from heaven to faue me. ep and thall catte hyminto opprobige, that wolde ga Spoll me. Selah. le. he that fende downe has mercy and has truthe. to Op soule has in the myddes of spons, I dwell th amonge men whyche are a fyze, whose teth are speares and arowes and they; tonge is a sharpe nd Imerbe. by Lipfre by thy felfe, Dh Bod, aboue heavens lyft by thy gloryous beaute about al the erthe. al thep layer a nette for mp fete, this ma depretteb at fin mp 60

The.lbiff. 19 falme.

my foule, they dygged bp a pytfall for me, & they them felues fell into it. Selah.

p berte is well fet D Bod, my herte is wel fet,

I thall fonge and praple.

o p tonge be thou flered bp , ftrpke bp pe fydels and barpers, I half fpnge bery carly.

I thall magnifye the amonge the people, Lorde,

I wall love the amonge the hethen.

the mercy is so greate that it recheth by to the heauens, and thy trewe faptfulneste lyfterh her selfe by unto the cloudes:

II pft bp thy felfe, Dh Bod, about the heavens, a extolic thy beautiful glozge aboue all the erth.

The argument into the loin Plaime.
This plaime is an invectoue agaput the flat terers of Saule, thosowe the pumplifumente of whom he prophelyeth the ryghteoufe to be mee: veloully made glad. The tytle. The longe of Dasub commytted to the chaunter to be played by the organs, which long was called Re perdas.

Ope pronounce truly (D counsel) that that ryght is? do pe indge ryght among f moz

tall men?

no verily, perather paynte and concepue wycz kednes in your mynde, and for equite your hans

des way biolent wronges in the erth.

these bigodly are reprobate persons even from they mothers wombe, they are nowe straped fro the rogist wave: yea, a that from they birth. They beare benome in them lyke a serpente, evel lyke the desse Aspe, when the stoppeth her eares. Because the wold not heare the boyce of the enchaunte. chauters, or of p charmer p can well enchaunte.

OBOD

The.lir.19 falme. Forth. o Bod, diffroge the tethe of the mouthe of thefe hep men, even the wange tethe of thefe ipons breake let. thou, Oh Lorde. i ette them fynke awape lyke water, and lette els them be a marke, boon the whych arowes fente out of a aronge bowe, are all to broken. de, II et them be daped bp loke a fnaile in her fhell, and lyke a chylde borne before the tyme whyche the neuer feeth fonne. Jet; II ette them be taken awape lyke a pong thoine befoze it be growen into a tree, befoze their mpfs chefe be rope and tharpe take them awape woth 5, ŋ. thy fondayn indignation. the rpghteoule thall recople when be confides at reth thes bengeaunce, and thall walthe hosfere in the bloude of the bngodly. of C and then the people thall fave, berily the frute of the reghteoulman abybeth hom, for furely & as is Bod indgpinge in the erth. 10 5+ The argument into the like plaime. In this wall Dauid delpzeth helpe agaput at his aduerlarpes. The tytle of thys plaime. The fonge of manio caled Reperdas. when Saule 25 fent buto hys house to observe & to espy him, to \$ CS entente he wolde haue flapne him. Thistorie is in the fyra of the Kynges.rir.cap. 15 TThe.liv. Blaime. Eripe me de inimi. Elpuer me from mone enempes , mp Bod, Ħ D. take me from thefe that rpfe agapuft me. Delpuer me from thefe men which are all gruen buto mischef, saue me from these bloudefebers. Hoz lo, they lave awapte for mp lpfe, there are come togyther agapuft me ftronge and bopflours men, e pet, D Lord, no faute haue I made them. Thep

They ranne byon me & are now bent to diffroge

me apittes arple to focour me and beholde.

and thou Loide, Bod of holles, the Bod of Ale taell a wake that all nacyons maye knowe the be thou not mercyfull to all men that are against the, even of a wycked purpos. Selah.

they runne aboute here and there in the nyght buntpnge & pelling loke bogges for me:pea, they

feke all the corners of the cote for me.

And they leke nothing but wth: sweres are in they lyppes, for they saye who shuld heare bed Ant thou Lorde, shalte scorne them, thou shalte mocke all those hepthen.

Of the hal I carpe for helpe, which now helpelt

bym, for Bod is to me a fronge caffel.

Oh my Bod, lette thy mercyfull helpe ouertake me o Bod, let me fe my belyze fall bpon my lyers

awapt.

Slep the not oute of hande lest my people forget this thing, but disperse them to wandre among the people, cast them downe Lorde, whyche arte our bokler.

E or the wyckednes of their mouthes and their eught speche let then be trapped in their own pry de, and for theyr periury and theyr lyes, let them

be a fable in every mannes mouthe.

Consume, thou kindled into bengeauce cosume that these men nowhere appere, and lette all me even to the betermon partes of the erth, knowe that Bod is these governor in Jacob. Selah.

they runne here and there in the nyghte huns tynge and pellynge lyke boundes, fekyng rounde

about the cote for me.

They them felues thall wandze about for their meate

Meate, and pet thall they be fure to zelle at nyght with emptye belyes.

But I hall spage of the Arength genen bato merearly hal I recopse of the mercee given also, for that thou half beamy defence and my refuge

in my trouble.

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Ohmp Arength, buto the Hall I fping, for Bod is my Aronge callel, even thou Bod, whiche bous cheffafe to bestowe the mercy bon me

The argument into the laps falme.

In this plat. Dauld remembreth how Bod some tymes in hys weath leueth hys people in hounger of their enemyes, but yet agayne he hele peth them gently grupnge them clere victoryes. The tytle of the Plat. The songe of Dauld committed to he chaunter to be played at the organis called the beautefull Lyle of the testimoni for an instruction when he shulde fight agaynse that parte of Syria whyche is called Mesopotamia, and agaynse another parte of Syria called oba where Joah retourninge sewers, thousande Aedompes in the valeye of Salis. Rede the store some interpretations.

TheAr. plaime Deus re.

Ob god, thou haddelt ones for faken bs, thou haddelt call be away, h wall angry, but yet half thou officed the felfe peafed agapne but o be. Thou smyttell the erth together and al to brake it heale her brekinges (we prayed the) for the was fore boomed downe.

Thou maden the people to feale full harde then

ges, thou gauelt be poplon to depuke.

But pet agapne p lyftedelt by a baner for them that feared the, buder which they hult optapne

a p20:

The.lri.19falme.

a prosperouse byctorye, and thys dydest thou for the trouthes sake. Selah.

Cafe, and nowe faue me also were made fure and fafe, and nowe faue me also werh the regh hade

and heare me.

Tod hathe expressed has monde by worde even from has secrete holy place, wherfore a mail restople a have now devided Sichem, whave met; out the balege of Sucoth.

o ilead is mone, a Manalles is mone, Ephraim is my fironge hed cyte, Juda is my kongdome.

moab is lubiecte butome, euen as a calozen to

wallhemp fete in.

thoes, 19 hilistea knowlegeth and cryeth buto me

as to ber kynge.

defensed eptie ? or who shall nede to leade me bus

tyll I come into Aedom?

forth even thou, Bod, which somtome haddelt fortaken and cast be awaye, and woldest not go forth worth be amonge our hoste.

Telpe thou bs & delpuer bs from oure enempes,

for bery bayne is the helpe of man.

ar e ermed worth Goddes helpe, thall do aron: gly, for it is he p thal treate downe our troublers

The argument into the .iri 19 falme.

whyche argument is comune to many plaimes.
In this he prayeth to be delipuered fro perel.

Ethelei plaime. Erandi deus.

Ond heare mone oute croenge, lotten buto

guyith from the extremelt parte of the erth, leade

me

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The legi- pfalme. Fol. ribit. me bp into a hygher rocke then 3 of my felfe am foz. able to clime buto. Hoz thou arte my befence my fironge towae, by oni the which I am preferued fro mpne enempe. adie I hal dwell in the tabernacle for euer: 3 halbe fure buder the fecrete defence of the winges. tett Belah. te: a erelye thou Bod haft herbe my befyzes, thou et: halt gruen thene heritage to the fearers of the name. ím n hou halt heape mo dayes to the kynges age, and thait drawe alonge his peres to many genes to racpons. ne thall fpt before Bod for euer, declaryng the 36 mercee and truthe: with the whiche thou welte ne kepe them. and fo hal I praple thy name with longes for tg euer: that I myght perfourme my dayly bowes. ns The argument into the Iru Blaime. Bere he teacheth both by example of bom ect felfe & alfo by commaundement to truft onely in 10 Bod: and in no moztall mans power. Cabe.lrii. pfalme. Ronne de lubiecta. 5, y foule verely with filece loked by to Bod for from hom commeth my health. 11: I tis he berelp that is my defender, my fauyour 8 he is also a castell for me: 3 thall not fore fipe. Dowe longe that pe thus lave awapte for whom 34 pe lufte ? pe all falbe flagne, and thalbe lyke a tes h lynge mud wall: agapuft the whiche energe man Û runneth. surely whome Bod exaltety, them they couns fapl to thrust downerthey cover that thig which they mail never obtagne: they bielle and speake 3 fapze

Theilrig. 19 falme.

fapre worth they; mouthes, & curle in they? her: tes. Selah.

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Doke by unto Bod (D my very figli foule) for boon hom dependeth myne a bydynge.

my aronge cattell, left I be moued and fall.

of God dependeth my helth and glozy, it is the power of God wherby I am defended a holpen. Truste yein hym at all tymes, oh people, power out before him all the heupe teares of your hert, for it is God that is oute defender. Selah.

arely mortall men are noughte, men are but banitye, pf they were put togyther in a papre of balaunce, they were lyghter then noughte.

toile, lest pe mugger by buto you banytye, and when your ryches encrease put not to them your bette.

ones, and pet agapne Bod hath spoken, which two thynges I have hearde, that it is Bod, that bath the bery arenath.

mercy, whyche gruest buto enery man after hys dealynge.

The argument into the left, plaime. Dere Daupd declareth howe that thosowe Saules perfecuepon he was holden backe in the deferte of Juda from the holy featl. The tytle of the plaime. The longe of Dauid, what tyme he was banpilled into the deferte of Juda.

The Corpe is.i.Regum.prii.

Otherinit. Plaime. Deus deus mens.
Other arte mp Bod, early do I lygh for the, my foule thry fleth for the, my flethe des lyzeth

The Iriii. 19 falme. fe.tlbiii. speech thein thes there and wede weldzenes her: wythout any water. Thus thall I behold the as in thy fecrete holye) fioz place, that I myght lethy power and thy gioris ous beautie. alco Ho; thy mercy is more delprous then this fame lyfe: with my lyppes hall I prayle the. the thus thall I magnifie the thozowoute all mp ens. lyfe:in the prayle of the name hall I lyft be mp wie. handes. ett, in hou halt latiffye my foule with fat delicious meate: wherebpon my lyppes thall love and my but mouth thail praple. eoe Toone as I hall remembre my felfe boommy bed: I hall thenke bod the, even in the watches ons of the nyght. ind Hoz thou verely art he that bipngeth me helpe Juc and I being fure in the chadowe of thy wynges: hall triumphe iopfully. ich o p foule cleaned buto the : for the ryght hande ac fullayned me. thefe men that feke my lyfe to fppll it, thall go erp downe into they? graves. ps on thall depute them boon the edge of thepe Iwerdes: they halbe heve and cut into meate for But the kynge thall reiople in Bod, and (fores DE he that glospe that I weareth by hym, for they? be mouthes halbe flopped. of The argumen into the . Iriii. Blalme. he This plaime is a praper agapult sclaverers and falle acculers, whole natural disposicio wa uid here describeth & pphecieth their punichmer. The title. Danids long comitted to the chauter 01 Ethelpitti. 19 falme. Eraudi te9 ozatio. 25 b

The driff pfalme.

Do, beare my praper: kepe my lyfe from my

fearfull enempe.

Dybe me from the threw countagle and harm full companye, which are all genen to mischefe. Un hich whet they; tonges lyke sweards, and lyke as out of a bent bowe: they those forth byt; ter wordes for arowes.

To impre the innocent, they will impre hym is;

daynly: and wyll feare nothynge.

them felues of fraces to be princip laged, faging; who that espee them?

they fludged what mischefe they myght doo: & (euerp mans mynde fearched) they concluded fait

therebpon.

But Bod Gall Impte them with a fodayne bart

they hall recepue thep; beathes mounde.

whofoeuer thall fe them, thall anopoe fore afto:

Hil moztall men hall fe this thruge, and hall fpeake byon the worke of Bod, and they hall

knowe his detes.

the reghtous man that recopfe in the Lozde, & thall commit him felfe to his cure; at reghtous in herre thall recopfe gloziousle.

The argument incothe.irb.19 falme.

In thes plaime Danio declareth Bod to have his chefe leate in Spon there to be knowe, and worthipped of all men.

Othe. ir b. is falme. Te tecet hymnus.
O mayle a byteth the (Dh Bod) in Spon; and
men thali perforeme buto f they? bowes.
I nto the which hearest prayer, all mortal men
thall

The.lpb.19 falme. Fortlit. 1 mp mall come. i niquite prenapled against bs, but it is thon & purgelt be from oure fpnnes. atm Blelled is he whome thou hall cholen, & whom refer thou hall taken to the, to owell in the house. and Ho; he that be fatiffyed wyth the good thenges bpt: of the house and of the hole temple. Of the merueloufe reghteoufnelle falte thou e co: grafite bs, (Dh Bod our faupour) wherfore thep thall trutt in the, all that inhabpt the fardell coos ttye ing: acs of the erth, and of the longe fee. m hou arte be whyche fertell the holles in thep? 0:4 grengthe, gyzded rounde about with power. Thech fwagefte and peafelle the feerle rozping fall of the fees, and ceatfelt & novice of they? floudes, and the woode furge of the hethen. art they that are in gertremell partes of the erth, hall feare at the wonderfull tokens, them that dwellat peat eat & wellthou halt make glad. OD: m hou hall bilpted the erth with rapne when it was full dipe, thou half made it berp ryche and hall plentuouse, the rpuer of God floweth full of was pall ter, thou halt make her wheate to encreafe lucs kelp, for fo is it the pleasure to endue it. , 6 Tape planne her even forowes, and morathem 3 i ii temperatly with fwete howers, and blellethou the sprzynge of hpz coine. Thou halte leade the eare aboute with the gens to tyll fauour, thy cloudes thall drope facte plens pē. tuousnelle. there thall fall bropes boon the mantpons of the deferte, the holles thall tope couerde counde nd aboute worth plentuouse frute. 250 The playue feldes thall be coursed with flockes len all of.

The Irbi. psalme.

of thepe, & the valeyes thall be folled with come. wherfoze euery man fall lynge & make meloby. The argument into the levi. wfalme.

The platis a grupnge of thankes for the delyueraunce of the people of Afraell frome the tylanny of the bugodly. The tytle. The longe of Dauid, commetted to the chaunter to be longe.

Withe.lrbi. pfalme. Jubilate.

Ake pe melody to Bod, as many as inha: bytthe erth.

opue pe glozie buto hps name in fpnginge gpue

pe buto bym glozioule praple.

sape pe buto Bod, Dh, howe fearfull are the dedes for the wede power, even thene enempes thall come creppinge and crouching buto the. Tuto the hall profelle homage and worthyp, al

that dwell boon therth, they that lynge buto the

they hall fpnge bnto thy name. Selah.

Crome hyther and le the workes of Bod , le hys

fearfull workes towarde men.

Te turneth the fees into dipe lande, he maketh men to go thorowe the fee bape hobe, and there we reiopled of his power.

Te turneth the worlde by hys power, hys eyes loke bpon the bepthen, there backflyders fro hys treweth thall neuer be promoted. Selah.

Opcople, magnyfye pe oure Bod, pragle hym

wyth loude boyces.

thes is he & hath preferred the lyfe of our foul, and hath not luffred oure fete ones to flyde.

Trerily Bod hath proued bs, he hath treed be in fpre, as men were wont to trp spluet.

thou broughtell be into a fragte, and charged our loynes with heumelle,

Thou

The Irbii 19 falme! Fo.I. ie, Thou lavedit foze men bpon our heetes we were 17+ brought into fyre & water, & thou leaded be out agaphe into a place wher we were wel refrethed be K hall go to the Lozde at all tymes, I hall pape be bnto the my bowes. OE OII hyche I prompled with my lyppes a made worth my mouth, when I was in afflyction. I thall offre buto the fatte facrifyces with the as roke and fauour of mutton, I hal brenne worth the oren and gotes. Selab. ue Come pe hother as manye as feare Bod, & hear what thenges he hath done to mp foule. ge I called boon bom worth my mouthe, and with my tonge 3 exalted hym. If 3 had fet my mynde bpon iniquite, then Bad al had not herde me:but nowe Bod hath herde and be gpu en hete buto mp praper. p rapled be Bod whyche hath not repelled my 95 praper : nether hathe he wythorawen hys mercy from me. th The argument into the lebit. 19 falme. ce Bere Dauid belireth the fauozable prefence of Bod for the people of Afraell. 8 Tabe.lebis Dfalme. Deus mifereatur. 8 Bo mogthe fauoure and have mercye boo vs: he myght lyghten bs with hys prefence ME Selah. That thy wave might be knowed every where I, in the erthe, and the fauenge helth also buto all nations. đ The people myghte magnifpe the (Bod) pea, all people moght magnifye the. D The hepthen moght tope and triumphe, in that thou doest regite buto the people & bytectest the nations a 11

aheitbiff. Pfalme.

a he people myghte ipzede thy name, Dh Bod,

pea, all people mought magnifpe the.

the erthe also myght gyne agayne her encreate and Bod whyche is our Bod myght do bs good. O od mought bleste bs, and all that inhabyt the erth, ene buto y betermost partes therof mought feare bym.

The argument into the.Irvin 19 falme.

In this plalme David lyngeth hys victorpe optayned of the aliauntes, as of the Syryns, the Aedomites and the Amonites.

Eturgat deus.

A sone as Bod refeth to helpe, hys enes myes are dispersed, they flee from him that hate hom.

o e putteth them to flyghte lyke imoke, as ware melteth agapute the fyze, euen fo wast the bu:

godly from the prefens of Bod.

B ut the ryghteoule iope and are gladde before

Bodithep leape for iope.

s puge pe to Bod, spuge to hys name, lyfte hyms by cydynge byon the oucemone beuens, ABB CLOUR DE is hys name, tope pe before hym.

the father of the fatherlelle, helper of wimwes even Bod lyttyng in the feate of hys fecrete hor lye place.

a uen Bod which grueth childre to the barepne closeth men holden in fetters, but the forfakers of hym hall dwell in the wyde barepne desert.

o h Bod, whe p wentelt forth before the people and walkebelt thorowe the deferte. Selah.

he erth was all to thaken and moued, and the heavens droped at the prefens of thes Bod of Stnap,

fo.li. The.lpbiif.19falme. Sinap, pea of Bod, euen the Bod of Miraell. 13 ut, o Bod, thou fcatredell rapne in good tyme byon the erthe whyche thou chalengelt be tyght heritage, & whe it tapled p refforedelt it agapne. that the flocke moght dwel there in thou hall fo prepared for the poore afflycte, that they en: tope thy goodes (oh Bod). The Lorde hath brought it to palle that wome thulde bapng good tpopnges, & fpnge the bictory of ryght great powers. Fringes compatted with great hoftes have flede they have fledde, and the weake people that face at home beup bed the Spople. Allo pf pe had ben as blacke as me litting amog pottes, now thall pe be whyte, as though pe wer couered m doues fethers, which are as whyt as fpluer, & her wynges as pelowe as golden. OI hen, for her fake the almyghty Boo broke downe the kynges, the was made as whyte as the byll salmon. the holl of Bod is fatte, as is Bafan, it is an hoghe boll, a fatte boll loke Bafa. Therfoze lette pe lo out poure felues, pe hyghe holles? this holl of Bod is a pleasaut habitacion, for the Lorde dwelleth in it perpetually. The horfemen and charrettes of Bod are thous fande thousandes: yea many thousandes of An: gels, the Lord's in the myddell amonge them in hps holp place. Thou hall lefted bp thy felfe and hall taken the whom thou wplt lede captive, thou halle receps ued some men amonge as apftes. and even the forfakers of & thou hatte copelled to obage the, for pin thysplace Bod myli haue gin hps

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The.lxbig.19 falme. 4

hys feate whyche hath hys beynge of hrm felfe. Dapled be the Lozde at all tymes, he myght en: crefe hos benefptes unto bs , the bery fame Bod whych is oure faupour. Selah.

rod whyche is to be both God and laufoure is the Lorde haupinge bes bepinge of tipm Celfe, in whole bandes are opuerle kyndes of beth.

creily Bod hath Imitten & hed of his enemies, euen p very crowne of p hed of the fonfull man.

be Lorde fapde, I thall reftore mp welbeloued euen as 3 opd ones reffoze them from Bafan pea I Gall bapnge them agapne, as I byd ones

from the botome of the fee.

CET herfoze thy fore halbe red with bloude and thy bogges tonges halbe rede worth the bloube of thene enempes, bothe weth they sand weth the blonde of the kynge.

to by beloned fe the folemne gopnges (D Bod) euen the goynges of my Bod, my kynge: lettyng

nobly in hys holy fecrete place.

s prigers go before, there folome plapers at the orgapus, in the mpbdes wente there ponge map: dens plapenge boon companes.

T n the congregations praple pe Bod the Lord:

euen pe whyche are of the feede of Ifraell.

There were of the lyttell trobe of Beniamin cers tapne whyche boze rule: the prynces of Juda, thepr Arength, the pronces of sabulon, the prons ces of Maphehalim.

or hp Bod hath avuen the thp frength: fablpfe (D Bod) that thying whych thou hall wrought:

for bs.

Tn the temple at Bierufalem, euen konges hall bypnge the gyftes.

The.lip.19 salme. Folit. as thou charply blamed the speare men woth the meghte power amonge the capitaque of the hofte, fo makeft thou them to pelde & to be come trybutarges pagenge they? fyluer. afte downe & people whose delyght is to have battaple. there wall come of the most nobleste from Egypte, and Inde that aretche forth her handes swyftely buto Bod. yea kyngdomes of perth fynge pe to Bod. fpng pea woth praple buto the Lorde. Sciali. CLL byche rybeth boon the heavens, pea boon \$ euerlaitynge heauens, for he putteth forthe bps bopce, pea and that a bopce full of power. Que pe to Bod the praple of arength, bis cleare maiellie is bpo Alrael, his fregth is i p clowdes. Thou arre to be feared , Dh Bod , in thy fecret holp place, & Bod of Afrael, he mal gpue ftregth and power to the people. playled be Bod. The argument into the.lrix. 19 falme. In this 19 fal. of Dauid whyche is & fpgure cometh to be coformed and made lyke their hed)

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of Christ the hed of all fapthfull me (whom it be: is cotaqued a great complaput as of one beginge in greuous prefent perpiles: afterward a feruet praper for delpueraunce.

CThe iric Plaime. Saluu me fac deus. Aue me Bod, for waters are rpfen fo hpah ppon me, that I am in perpli of mp lyfe. I flicke fall in & tepe tought claye in the whiche I can not continue: I am brought into the depe floude and the biolent freme carpeth me awaye. I am werp of crying my throt is hoorfe my light a un

The.lrir.pfalme.

they that odyoully perfue me fautielle, are mo in nomble the f heares of my hed they have presuapled whych undo me caulles, and they whette they; enymitye byon me they constraine me to pape those thynges whyche I never toke awaye od, thou knowes of I have done any thynge folyshely, it is not buknowe but the, of I have offended.

Ohlozde, the Lozde of hostes, lette them not be shamed for my sake which wpend on the, on Bod of Israel, let them not be confounded of sake the. Hor I, for thy sake have borne the opprobage: shame and ignominic covered my face.

I was made a Arauger to mp bretherne, and an

alpaunte to mp mothers chplozen.

me bp, the opprobres whyche the bugodly cafe agapuffe the brente me fore.

Tapue me to wepping, my body do I scourge ib fattyinge and for thus boyinge, I am reupled.

I clothed me in heare and facke fo; they? fakes:

and they iefted bpon me.

ti hep fabled bpo me that lat at the gates, a the bronken men in tauernes made longes bpo me.

But I, Loze, in f meane tyme made my praper but o the when tyme was offred me, oh Bod, for thou infoncte mercy & trewth heare me, for the whyche thou wall wonte to beloe.

Delyuer me frome thys tough clave, and suffre me not to be drowned, lette me be delyuered fro these odious persuers, eue fro these depe waters. It et not the streme carp me awape, nepther the depthe swalowe me in, nor the pyrtes shutte her mouth

mouth ouer me.

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Answere me (Oh Lorde) for full gentyll is thy mercye, loke byon me after thy great humanite. And hyde not thy face from thy servaute, for Adame an heur crosse, spede the to heare me.

I opne the to my soule and redeme it, lose me fro

mone enempes.

Thou knowell what approbes, what chame, and howe greate confusion I bere, they that trouble

me are in the feght.

opprobrie bath broken my herre, I am scours ged, I loked for one to ease me wyth confortable wordes, but ther was none, I loked by for cofor ters, but I founde none.

Hoz meat, they gave me gall, and when I thic:

fied they game me to bapnke binegre.

Let they owne table be their trappe, and they?

owne fryndes they? mares.

II et they? epes be blynded leffe they fee, amake they? loynes eucrmoze to fip de.

Dowze forth thy wrath byon them, and let thy

heaup indignation take them.

Met their houses be desolate, and lette there be

no man to inhabet they; tabernacles.

Hos they sape that they persecute hym, whome thou woldest to be smytten, and they boste them selfe to chasten hym whom thou commannest to wounde.

make that buto thele men one wpckednes be heaped bpon a nother, and let them neuer be par

takers of thy ryghteonfnelle.

let them be blotted out of the boke of lyfe, and let them in no wyle be wrytten w the righteoule.
But me (Dh Bod) for as moche as I am afflytte
poore

The.ler.19falme.

poore and full of forome, thou thalt delytter with the fauringe helpe.

Thall prayle the name of Bod wyth longe, 3

mail ertoll bom weth folempne prapfe.

Ho; the shall be more accept to the Lord, then ore and calfe, whythe are armed weth hornes and houses.

meke sproted men thall se these thonges a shall reiopse the sekers of Bod shall se these and their

t

hertes wall lyue.

Hor the Lord heareth the poore, and men laved in preson for hys sake he hath not despised.

To eavens and earth thall love hom the fees also

and whatfoener moueth in them.

Ho: Bod hall laue Spon, and that preserve the cytics of Juda, there that men dwell and posseste that lande be reght inheritaunce.

the policrite of hys servauntes thall recepue it for they, herytage, whosever love hys name

thal have they? feate therin.

The argument meo the ler. 19 falme.

In this pl. Dauto despreth spedy helpe & pu missimet for his adversaries, and topeth for hys helthe amonge the faythfull. The tycle of the psalme. The songe of Dauto commytted to the chaunter to be songe for a remembraunce.

Dod spede the to delquer me, Dh Lorde

hafte the to helpe me.

probipe whyche le inwapte for my lefe, lette the be turned backewarde, and in open ignomenie whyche delyte in my trouble.

Tet them be put backe because they laboure to thame

The.lexi.19 salme. Fo.liii. same me, euen they whyche sape fpe fpe boon hym. ri ette them iope and reiople in the, wholoener feke the, and they that love to be holpen of the. moght lave, Bod be alwaye ertolled. am a careful pooze affipete, fpede the bnto me. thou art my helper & Deleuerer, le thou tary not. The argument into the leri pfalme. This pfal. is of a comen argument wherin Danid belpteth belpe agapulle hos aduerfarpes which were Ablatom with other that confuired wyth bym. Chelrri. Blaime. In te dhe fperaui. Rthe, Lorde, have I crusted, suffreme not at any tyme to be hamed. o elpuer me for the registrousnes and take me bp, bow down thone eare buto me, & faue me. Re thou buto me a rocke of flone, in the whyche I myghte kepe me and to the whiche I myghte ener flee bytherto haff thou taken charge of me to kepe me, for thou arte my flone and my caffel-Op Bod delpuer me frome the hande of the bus godly man, delpuer me from the fyll of the mils cheuous and biolent man. Hos thou art he of who I depende, Lord, Lord, thou arte the came buto whome I have cleved lens I was a cholde. hou full apnedell me from mp mothers wombe thou ozewelle me ouce of my mothers bely, my laude and praple is byon the continually. T am made a wondipnge flocke buto many men but thou arte mp aronge defence. m p mouth hall be pet fulfilled to the prayleslet it

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The leri Blaime.

it dayly ertoll thy cleare matelite.

Cafte me not awape in mpne olde age, foglake

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me not when my avength hall favle me.

Hor they Spoke byon me amonge them felues, they whyche lave awayte for my foule have cou: fepled in bayne.

Sayinge, Bod hath forfaken hym, folome bpom hym, and take hym: for there is no man that well

delyuer hym.

God be thou not farre fro me, my Bod spede the

to helpe me.

Wet them be hamed & perplike that are agapult mp lyfe, let them be couered to opprobage & cofu: fyon whych take fo great papne to hynote me.

But I hall tary for thy helpe, and hall excede

all men in thy praple.

my mouth that daply speke of the regitteousnes and faupuge helthe, for I knowe no ende of the benefptes.

rarmed worth the Arength of the Lord hauping hys beyng of bym felfe fall come; and rememble

thy ryghteousnes onely.

O h Bod, thou halte taught me euen of a chplo & buto thes tyme do I publy the the meruelous noble actes.

yea, berilp, thou halt not forfake me euen bnto mone old age and hore heaves Bh Bod, whyles I wewe forth the meather nower buto thes pre: fent generation, thy arength buto all the poste rite to come+

and whiles I extol thy right coulnes Oh God whych haft done so great thynges o Bod, who mape be compared buto the.

Thyche hall made me to fele many & greuous afflyc:

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The lexit. Pfaime. Foilb. afflicepons, and thou peafed agapn thait qupcke me, and chalte bipnge me agapne euen from the ake depen of the erthe. a hou thalt encrese mp dignpte, for thou pleased 8,1 agagne thalte conforte me. :OÜ: a nd I hall magnifpe the, I hall fprede thp true fagthfulnelle, my Bod, with mufphe inftrus DOM mentes, 3 hal fong buto the weth harpe which opli makest holy Asraell. o pippes thall triumphe for iope and my foule the allo whyche thou had redemed, for I hall fynge pnto the. mit H ifo my tonge thall speke continually of the fu: ryghteoulnes , for they thall be thameb , and in 24 opprobrie which toke to great pape to hurt me. ede The argument into the irrii. 19 falme. In this pl. Salomon prayeth that the kying: 109 dome of Bod myght come thorowe Chapa. The thp tytle of the plaime. The plaime of Salomon. Carbeirrii. Pfalme. Deus iudicium. ng Bod, gruethone authoryte m indgemet bze buto the kynge, grue the kynges sonne the execucion of thy rullyce. (D To e that have to do with the people of his right us trousnes, and thall dele evenly wyth the pooze affincte. tto countagnes thall bypnge peace buto the people es and the hylles thall bypnge the execucion of rygh 263 Me teoulnes. To e that dely uer in ind gemente the poore afflycte DO people, he thall kepe the neop ones, he thal impte downe the buiufte berers of men. ho o en hall worthyppe the, as longe as the fonne and mone thall thyne into enery age, us De pc:

The.lprif.19falme.

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Me that come downe lyke final rapne into a newe mowen medowe, and lyke rapne which fokyng: ip maketh moptle the earth.

A patheous men thall florith whyle he raygneth, and there thatbe moche peace endurying as longe

as the moone.

The thall have dominion from the one fee to the other, and from the east floude buto the worldes ende.

Before hym thall fall downe the dwellers of the before: and his enemyes that lye protrate lycking

the duft.

the kinges of Tharlis and of the ples that give hym gyftes: the kynges of Sheba and Seba that offre buto bym honourably.

Bil kynges hall do homage buto hym: all na:

cions thal ferue hom.

Ho; he hall belyuer the proze that cryeth buto hom: and the man in heupnelle without helpe.

ones: and he thall kepe the foules of them that ar in affliction.

Te thall redeme they? lyues from france and bio lence: and precious thall they? bloude be in hys tyght.

De hall lyne, and hall haue gruen hym of the golde of Sheba: me hall blelle hym in all tymes

and thall sprede his fame.

And the earth chalbe so frutefull that of an had full of wheate there chall arpse suche plentpe in the hylles, that it chal wave with the wynde lyke the thycke trees of Liban, and chall growe forth before the cytic as thycke as graffe.

Tis name hal eucr be spoken bpon whyles the funne

The Irrifi 19 falme. Fo. lbf. funne hall endure, and thall go from one genera cion into an other:thozowe him hall all nacions be bleffed and thall excoll bym wych prayfe. Prapled be the Lorde Bod of Afrael whiche as lone both maruaplous thonges. Prapled be his glozious name : eucrye lande be fulfplled with his beautifull glozie. Amen. Dere is an ende of the plaimes and prapers of Dauid the fonne of Ifai. The argument into the Ippili. Plalme. Alaph fange this 19 falme for the confolacio of the farthfull: whiche fret them felues and are offended at the felicitie of the bugodlye. The title The Conge of Alaph. CThe.leriii. 19 falme. Quam bonus des. yght good furely is Bod buto Afrael: eue - Ito those men which are pure in herte. Aut my feet were almooff gone, my folying had מסי almost fapled me. Hoz that the good fortune of the fooly the wyc: ked men fet me fo on fpze, when I fe fuche prof: peritie of the bugodipe. Hoz they are nepther combied not confrapned to death, but they are well lykynge: they theyue and are luftre. They are not oppressed with heupnesse lyke o: ther men: they knowe not the folowe and care o id other men abvoe. therfore papde bathe closed them rounde a: bout, and they are clothed with violece as with garmentes. They are to ful of felicite and with o they fwel thep

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The.lrb.19falme.

they fet forth them felues in the ymaginacions

of theprowne herces.

hep thynke to be holden and bypoled with no lawes: they booke they; myschenous becateon; they speake from aloft.

bey have lefted by they; mouthes into heave

they tonges walked all oner therth.

made them to bypnke of the fame full cupe.

them: howe myghte Bod knowe these thynges! what knowledge maye there be in Bod aboue?

e, sape they: these are bigodly men: and pet ar they bleffed in this worlde, and swym in plente:

ous tychelle.

derely as for my felfe, I trowe I have kept my hert pure, and have fludied to have handes was: then with innocentes, cleane from wyckednesse

but all in bapne.

Hor I have ben scourged daplye: I suffred my chastenynge every morningsyea, and that early. Aut of I shall thus judge and speake of these thinges, injurious but the nation of the chyliden.

muled afoze to know thele thinges but it was

laborious and harde to feit.

es of Bod, and was taught to make the ende of these men.

outely thou haste set the in a sippery place, end to cast them downe, and to be betterly destroyed.

Oh, howe sodaynize are they cast downe, a made an ende of: they were destroyed with sodayne mis chefe.

They

The.lpriiti. Plalme. Fo. Ibit. thep were but as a breame of a man tobenly ms awake, Db Lord, euen thepr ymages and pictus res hall thou made spicfull in the cotie. no B urely my berte bled in bytternes, and my in: on: warde partes were flinged and payched as with nedles. ui I was a foole and percepued nothinge at all, I was lyke a brute beeft before the. 3(8 and pet, not wethstandenge, was I alwayes with the, thou helded my right hand fall in the itt bande. 9 ! to you leaded me at the pleasure, and afterward tokelt me bp and helpedelt me glozioully. ar: to hom therfoze in heauen, whom in erth fhulb te: 3 bonour and wor thyp but the? in pflefthe and mp berte long fore for the, ob the very arength of my herre, Bod is my pozcyon as tor euer+ Te Hoz lo, they that absente them selfe longe from the, that perpthe, thou wolt diffrope as many as np fozfake the. 0. B ut 3 thought it good for me to cleue to Bob. e [e I fette p Lozde befoze me for mp refente to then: ols tent I wolde thewe forth the workes. The argument into the lexing plaime. ag In thes plaime Alaph coplayneth of the we aruccyo of the temple, and of the faithfull people la and also of the blasphemy agaynte Bod and his ot holy place, by the bigodlye folke. The tytle of this pl. It is an infrucceon thewed buto Alaph. ıē CEbe-leriti. Quare Deus repulidi. Po, wherfore (D Bod) hall put be awaye Œ from the fo longe? wherfore is the wrath ut thus fore kyndlid against & flocke of thy pasture Bemems Y

The Irriif. 19 falme.

emembre the congregation whom thou halte chosen to the from the beginning, even the met; parde of the heretage whom thou halte recemed, the same the belof Sio in the which thou walk wonte to dwell.

ni pfte up thy felfe, and come to diffrope for euer all enemps, whyche have brought all myschefe

buto the holy temple.

of thy Synagoges, they have fet bp their baners

in token of the byctozye.

mas the workes and dilpgence of them why che cut downe with ares greate trees, to the buyls dynae of the temple.

e uen fo nowe are therof lyke dilpgence and la: bour, to diffroge and to breke the carned pmages

in it with twibbil and hammers.

throwpinge downe the house of the name bito therth, have prophaned and polluted it.

They thought in theps mente fapinge, lette be flage them all together and thep have beente by

all the synagoges of Bod in the erth.

was wonte to thewe for us, there is no prophete left us, there is no prophete left us, there is no prophete knowlege, but home longe thall thus endure?

that ente, Oh Boo halthine abuerlari have that thus hamfully reupleth the what hal bescome of thes sclander ouse enemye, whyche thus bigodie blasphemeth the name?

not the regite hand thus figli in the bosome.

Merpip

The Irrifii. 19 falme. Terply thou aree Bod whych half hythereo ben mp gouernoure, thou arte euen be that bypngelt beith into the myddes of the erth. to hou berply thosowe the power troublest the fee, thou breakest the heedes of the dragons in the waters. to bou knockell togyther the beedes of the great whales, and gruette them for meate to the peo: ple of the deferte. nou breakelle by the fprynges, thou makell Dipe the floudes. the dape is thone, the nighte also belongeth buto the, thou hafte ordepued the lyghte and the fonne. nou balte orderned and fette all the coolles of the rounde worlde, somer and wenter thou halle made them. y et le thou fozget not thys one thynge, that thys enemye thus blasphemously recycleth the Lozd, and that thes wecked folpfice folke thus greuoully burte thy name. m ette not the lyfe of thy turtle doone come into the companye of these adversarges, the company of the poore affipcte forget not for euer. n oke boon the promple, for among thele blynde wtetches of the erthe all are full of prolence and trouble. a urne not awape from the, these poore lowes lyons with chame but rather cause these poore afflycte nedpons to praple thy name. tyle Bod and apue sentence agapuse thone aduerfarpes remembre how blafphemoully thep reupled the, and howe cholly there wycked men deale woth the daply. h ii HO1:

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The.lprb.19 falme.

arpes, let the hyge swellinges of them that restra the confusion

The argument into the leeb. Plaime.

Dere fyile of all Chipfle oure lauyoure is brought in but the fygure of Danid, recopling of the power gruen hym, by the whych he wolde reflore the worlde nowe beynge redy to fail: and he monishestly, that no man respite thes kyng, because that Bod is he alone, whych exaltery who he will. The tytle of the plaime. The songe of Asaph called Reperdas.

Ebe.lepb. pfaime. Confitebimurtibi.

Thanke the, Bod, we thanke the, for that call by on the, and they that remembre the ment meruelous dedes.

H of I hall take op buto me my congregacyon,

and thall execute true iuffice.

the erth and the dwellers there bpon began to flyde awaye, and have buderlet it. Selah.

T spake to these mad fooles, saying, se that pe be not bespoes your wyttes, I sayo also buto these bugodly, se that pe extolle not your power.

II pfte not by youre hornes to by, nepther speke

peproude.

Hoz thys lyftyng by cometh neyther fro fealt, noz f well, noz fro the low the hylles of f delert. But it is Bod beryly f mygtye indge, he calleth bowne one man and lyfteth by another.

Hor there is a cup full of troubled wone in the hand of the Lord, out of which he powreth to be droke of, whose verye dregges that be supped of, for all p bugodly of the evth thall drynke therof.

But

The.lrrbi.19 falme. Fo.lit. But I, in the meanc leafon hall heme fortheb tynuallye hys glorge : and pragle my Bod, euen the bery Bod of Jacob. n and thall also plue by by the rootes the hornes S of these bugodlye:but the power of the rightous malbe apil exalted. g The argument into the lerbi. Plalme. 30 Bere Alaph lyngeth howe that Jerulalem D was nobly defered of Bod: wherfore he ertolleth es his power to be dreaded as ercedung all mennes D power. The tytle. The longe of Alaph comptted to the chaunter to be foonge at thougans. T The.trebi.19falme. Rot9 in Judea Do is honourablye knowen in the lande of 12 Auda, and his cleare fame is noblye fpiede n thozowe the lande of Afraci. mis tabernacle is fet op in Jerufalem , and his ı, manfion in Svon. There he brake into peces bothe bowe and aros wes, buckler and fwerde in battaple. Selah. 0 mou art pallynge cleare and noble, worthpe to be magnifyed aboue the kyngdomes full of theft 10 and robberpe. They are deprined of they? Gronge herte: they? Combre hath ouergone them , thepr handes are e benommed, although they were men valeaunte in battaple. Hoz thozowe the fearful thezatenenge rebuke, D Bod of Jacob: they borfes and carres went all to bauocke. to hou art to be feared in deterfor who map fland C before presintly whe thine angre wareth hot 8 ene fro heaue p canfelt thy fearful indgemet to be here, o erth feared & durit not ones wynche. monen b in

The.lrrbii.pfalme.

then Bod thulde ryfe into indgement, to faue

all the meke fpapted of the ceth. Selab.

ene whyles thou by deledent the rene of the furp.

O ake your bowes a performe them to the Lord pour Bod, for he is in the myddes amonge you.

Office youre gyftes to him to greatly to be feared whyche taketh breath even from princes, it is he that is to be feared of the kynges of the erth.

The argument into the lirbu. Plaime.

In this Plat. Alaph declareth hys heupnes of mynde for the calamytye and wretchednes of the holye people. The tytle of thes Plaime. The longe of Alaph commetted to the chefe chaunter to be foonge of the order of those lyngers among whom Jeduthum was chefe.

CThelervif. 19 faime. Moce mea ad dim.

Thing boyce to Bod, with my boyce to Bod I cryed loude and he lystened to me.

In the tyme of my trybulation, Lorde, I fought the, my fore ranne all nyght and centled not, my

soule refused all conforte.

I remembred Bod, & I gnathed and grated my tethe togyther for angre, I spoke and my spryte was sore bered beyng full of anguysthe. Selah. Thou heldest myne eyes from slepe all the nyght longe and I was so tormented in mynde that my slepe fapled me.

T called to mynde my dayes patte, enen the peres

of my foze age.

Tremembred my mery nyght longes, I spake in my herte, and my spirite serched the cause of this heupe

heupe judgemente.

S apinge, chall the Lorde then caste me awaye for ever? thall be never call me agaque inco has favour?

Is hys goodnes then thus take awape for evert is hys confortable promple thus ended for all

ages?

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Dath Bod then forgotten to haue mercy?or wyl be futte by hes mercy in his angre? Selah.

And I thought thes is but mone owne weake abidong, butpli o most hyghest declare his right

hande as be is wonte to bo.

the Lorde and I well call to mende the workes of the Lorde and I well holde in remembrance the meruelonfe noble acces, whech is hafte wrought of olde tyme.

I thall thynke byon all thy workes, * talke bpo

thy wonderfull dedes contynually.

Oh, howe wonderfull are thy wayes (Dh Bod) whych dwellest in the secrete holpe place, who is so myghtye and so greate as is Bod?

thou arte Bod whych hall wroght merueloufe thouges, and halle declared the meghtie power

amonge the people.

Tonge power, even the fonne of Jacob and Jos

Ceph. Selah.

ters lawe the, and they trembled, even the depe bottemielle fee mas all to troubled.

the blacke cloudes sent downerapne, it thuns died in the agre, and haple somes came downe lyke aromes.

Great thunder clappes were herde round about hit them,

The.lrrbit. 19 falme.

them, fearfull lyghtnynges smytte the grounde

cherth quaked and trembled.

the waves lave thosow the see, and the pathes in myghty waters and pet noman hall knowe the printe of the fete.

Thou ledded the people lyke a flocke of thepe, by

the handes of Moles and Aaron.

The argument into the ler bin. Plaime.
Thys Plaime warneth be not to forget the noble actes of the Lord and hys wonderful bene fores done for hys people led out of Egypte, and brought into the lande of Canaan. The tytle of this Plai-An instruccyon shewed but Alaph.

The let bill. Plaime. Attendite popule meus. Ake hede my people buto my lawe, bowe downe youre cares buto the wordes of my

mouth.

I wyll open my mouth into parables, & 3 hall fpeke old barke fentences of granice.

Quen thofe thonges whych we have berde, and

knowen our fathers to have rolde bs.

that succeded them, for ever one tolde a nother the Lordes prayles: and put eche other in remem braunce of hys aronge power and meruelouse

thynges whyche he wrought.

the gaue thes comandement but Jacob, & put the lawe but I fraell when he comaunded the fathers to beclare these thinges to they chelded the hat their policrite might know these thinges, and they chelden when they are waren, myght theme the same to they thelden also.

and not to forget the workes Of Bod but to obs

Folti. The Irrbiti. Plalme. ade ferue hos commaundementes. and not to be loke they? fathers whiche were a frowarde natyon and fallpage oute of konde, a 290 nacpon that opected not thepe hertes, and their we supertes commetted not they dediaffly to Bod. bp m he fonnes of Ephraim well armed a good ar: thers, turned they? backes in battaple. They kepte not touche with Bod, they wolde he not lyue after hps lawe. they forgat hips workes, and his noble actes ne dn whyche he dod for thepr cakes. of H or he opd wonderfull thenges in the lande of Egypte in f felde of Tanys, they fathers beng 5. precent. Te deupded the fee & led them thosowe he made De the waters to runne togyther Candynge by lyke 10 walles of eche spae. III to e led the forth by dape under a cloude & energy night with cleare light. o e cutte in fondze the rocke of Cone in f defert. D and gave them dipncke out therof lyke as out of n a great depe water. 15 e led rouers forth of the Cone amade the was n ters to runne lyke fwete floudes. and pet for all thes they found agapul bom. and angred the most bighest in the wpldernes. thep tempted Bod in thep; hertes, when they t e asked meat to sauc thep? lpues. and they spoke agapust Bod sayinge map Bod specade be a table bere in the deserted De smitte o Cone a there flowed out waters ple: tuoully, but whether mape he likewple lapd thep gine be alfo bread, a prepare flethe for his pepte. Or herfore of Lord when he herbe thefe thinges was

The.lexbitj.plalme.

was angry, and fyre was kyndeled agapult Ja: cob, and hys wrach was bente agapulte Israell.

Ind & because they beleued not Bod, neyther trusted they to bys helpe.

et no pet be commanded the cloudes aboue, and

openpo the bozes of heaven.

A nd powerd them downe an A M A a to cate:

he gave them beauenly foode.

So that ma byd eate Aronge and lubstancyally meate that came from the cloudes, he lette them

baue meate euen theps beli full.

Te turned about the east wynde in the heaues, and by hys power brought in the fouth wynde. I no rapned downe byon them fleshe, as thicke as duste, and fethered foules lyke the landes of the see.

tentes, and counde about thep; tabernacies.

at no they byd eate, and were well fylled, fo; he

fatilfped they appetites.

their meate was no foner in their mouthes, then the weath of Bod fell boon them.

and flewe the chefe of them: euen the most stou:

tell of Miraell he threw bowne.

But pet about all thes they fenned agaent him for they beleued not hes merueloufe dedes.

herfore they, dapes were consumed mpsera: bly and swestely, and they, yeres passed ouer in perpetuali trouble.

then be diffroped the, then they fought hom,

they turned and befought Bod bufely.

defender: a that the hygh God was their recement

The.lexbiii-19falme. fo.ltii. B ut they dattered hym with they! mouthes, & la: ell. fred bato hom with they? tonges. they; herce was not right towarde him, new 336 ther kepte they touch woth him in promple. nd But pet be (not wythstandynge) full mercyfully forgane them they wyckednelle : he byd not des frope them, he peafed has great weath and cafe te: not forthe all hys indignation. llp De confeded that they were but fleffe, a pufte m of fleringe wonde whyche cometh not agapne. Often tymes pronoked they him to angre in the 6, deferte, and aggrened hym fore in the wildernes aga pue, they tempted Bod and caft awaye the ke holy one of Alraell. of they forgat his strong hand a fi daye in f which he delynered the frothe troublouse oppressours. They forgate hys myracles alfo , whyche he P\$ wrought in Aegypte, and hys wonderfull tokes be why che he thewed in the felde of Tanis. Of hen he turned they pondes and dyches in: to bloude, and they? tyuers also that they chulbe et 11: not depuke. De fent amonge them fwarmes of fipes whyche us denoured them, and frogges to destrope them. A no he gaue the profpte of thepr graffe and m corne to be eaten bp of wormes, & thepr labours to bote fives. as De beate bowne they bynes with haple flones, in and they; fpgge trees were frofte bytten. to e bedroped thep; cattell with haple flones, & ı, Impete downe thep? beeftes worth loghteninges. he fente amonge them the beup indygnatyon of hps hote wrath, the confumpage bengeaunce of hys fearfull yze, angupfth and byolent woodnes by

The Irrbili. 19 falme.

by nopoule spirites.

not their lyues from beth but betoke them to per Ailence.

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Te Imptte cuery fyell begotten in Egipt & what focuer they had most beloued and ware in the ta:

bernacles of Cham.

and drone them forthe lyke an herde of mere into the wylbernelle.

the led them forth to furely that they neded no:

enempes with the waters of the fee.

and he brought them to his holye place, eve to the hyll whych he challenged in his ryght hand. He calle out thereof the gentyles before they; farces, and lymited unto them they; heritage, and made the trybes of Afraell to dwell in they; tarbernacles.

notwethilandeng, pet thep tepted a prouoked the hogh God and kept not hos tellimonpes.

they turned they? selues from hym, and belte bufaythfully agaynse hym euen as byd they? fa: thers, they were writhen backe lyke a bowe.

they angred Bod with they? worthyppe in his places, a kindled his wrather they? Iwis. Ood hearde them and was fore moned, and greenously he rejected and reproved I fraell.

bernacle in the whych he bwelled among men.

hen, and hys beautefull house to be brough into the handes of hys aduerlarpes.

Te betoke his people al toggether into & swerde,

The lerbig. 19 falme. fo.lti. hps pre brente to fore against his heritage. H pre deuoured they ponge choloren, and they red byzgyns lotte the floure of they? mariages. pe: m hepl faculpees were imitten downe w fwerd. and they; would had no layler to mourne lyke DAL ta: wydowes. a nd the Lozd awaked, as thoughe he had flept and ferte bp weth great nople from flombre . as epe a man that had furfeted with wine. TECH and imptte hps enemps in the nether partes, & made them to be a perpetuail opprobipe. to: eir orwythstandyng alithys, pet he refused and rejected the tabernacles of Holeph, and the trybe to of Aphrapm be wolde not chule. But he chose the trybe of Juda, even the hyll of 10. Syon hys owne welbeloued. fa: a no he buploed therbpon hys temple lyke pa: nd laces, and layed the foundacyon as fatte as the ca: erth to abyde a longe space. ED. a no be chofe hos fernaunt Dauid, & toke hom frome the thinkote. te o e led hym from the followings of his thepeto a: fede hys people, enen I frael bys owne berfrage. H nd he that gourne and fede them purely with in farthfull herte, and thall retche them forth daps upnge them wpfelp. 5+ The argument into the irrit. Wialme. :3 In thes plaime Alaph complanneth of the as calampte and wrechednelle done to Bierufalem of Antpoch, & belyzeth the belpe of Bod againfte hpm. Thetptle. The fonge of Alaph. as Cabe.lerir. plaime. Deus benerunt gentes. tO Deheythen (Dh Bod) are com into thyne herptage, they have poliuted thy holy tem: ple The.lrrfr.19falme.

ple and haue brought Bierulalem into an heape of flones.

they have goven the carcalles of the fernautes meate to the toules of the appe, and the flethe of the fantes to the beeffes of the erthe.

they have thed chept bloude lyke watre rounde about Bierulalem, & there was none that wold burge them.

forme and derylyon to them that dwell rounde about us.

hall thene indignate on beenne figil leke fore? will not knowlege the, also be these realmes that call not boon the name.

po Jacob they have denoured, and have lefte bys habitation defolate.

emembre not our olde insquites, let thy mer; cyfull gentylnes preuente bs thortly for we are greuously oppressed and made full poore.

Be prefent wyth bs, Bod, faue bs for thy glos risule name and delquer bs: pardon oure fynnes for thy names fake.

est at any tyme these hethe shulde save where is they Bod?

Declare the amonge these heithen, in our syght.

Tetre & sozowfull syghes of the p are in bondes
come into thy presens, and for thy great power,
make them alvue which are now indged to deth.

And turne buto oure negghbours pleutnously
their opprobry ito their own bosomes who which
they have reutled of so approbriously (Dh Lorde).

O ake

The lere 19 falme. fooltiii. ake be which are the people and the flocke of ape the pallure to magnify the with thakes for cuer and to thewe forth the prayles from generation itee: co generation. 10 Tabe argument into the lere 19 falme. This 19 falme is of the fame argument with not that which goeth before. The title of this plal. ola The longe of Alaph to be longe of the beautyful lyllye commetted to the chaunter. rs, Cathe.irr. pialme. Duiregis Ifrael. adn Bou berdinan and feder of Afraell, liften, and take here which diquest Joseph ipke a et? flocke of thepe, and thou whiche fretest between the Cherubyns, fipne buto bs. ich o bou whiche art before Ephraim, Ben Jamin ES and Manacles left by the power, and fpede the to faue bs. fte O h(Bod) refloze bs, make the face to fine bod bs:and we chalbe faued. er: O h Lorde whiche art the Bod of hooftes, howe tre longe welt thou be angere with & praper of the people? los m hou feddell be with the teares of oure epes, CB madelle bs to lycke in them plenteoully in fled of divnke. re to hou lettedell our bozderers agapult bs, e ma destour enempes to laugh be to scorne. 25 od of holles relloze, make thy face to figne bud bs:and we halbe faued. 26 To hou translated wit the byne from Egypte, and t, (the Bentiles caft out) platedell it in thep; places b+ thou proupded at it a place, and dydatt roote It fall: infomoche that it fprede ouer al the lande. s he covered the holles with her hadow, when)+ prom 18

The.lerri.19 falme.

brode leued brauches thadowed the hye Cedres.
The hou madelt her to sprede forth unto the week fee, a her brode brauches to reche unto the floud Euphrates.

that every man pallynge by maye inacche of her

frute.

and the wolde beckes of the forest wroot her by and the wolde beckes of the felte few boon her? O h Bod of holtes turne the, we befeche the loke out fro heaven, beholde a byfeth thys byne tree. A ne the same byne whych thy wyghthande hath planted, a hast bnderset it for thyne owne selfe. It herfore it is nowe brente by with free a brooken bowne? at thy rough chalenge a sharpe blas mynge they perysched.

halenge them agapne into the hande, for who want wont to declare the power, deleuer them whome thou halte strengthened to be thene.

oure lefe, that we myght calle boon the.

to fipne boon bs, and we shall be saued.

The argument inco the lerei, 19 falme.

In this plaime, Alaph ethorteth be ernellig

to worthpppe Bod.

Theireri. Plaime. Exultate deo adiutozi.
Inge pe wyth triumphe buto Bod our heis
per: make ye melodye to the Bod of Jacob.
I yfte by your lwete tune, smyt byon your plais
teres, a couche clenly the arynges of your swete
harpes.

Blowe by your trompettes in the fell of f newe mone in the fell apoynted for your facryfyces.

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The.leret plaime. Fo. Itb. Hor foit is ordepned for Ifraell, and comman: ded of the Bod of Jacob. De comaunded Araptly Joseph to observe thes thonge when he chuide come oute of Egypte, I herbe a language whyche 3 knewe not. I toke the burden from hys houlders, and hys bandes were delpuered from the fornace. thyle thone enempes allapted the to battaple thou calleded boon me & 3 belpuered the: 3 becs kened byon the preutly when I thondred full lowde, I ferched the herte to proue the at p was TEE. ters of top grubgynge faping. Selah. Dere mp people, and I hall enture the, Ifraell, pf thou thait bere and belpue me. 20: Efthou wylt not haue any other frauge Bod, nepcher worthyp any other buknowen Bob. But wpite knowe and worthpppe me the Bod: whyche have ledde the forth of Egypt, open the mouth to afke, and I wall grue the all thringes. But mp people gaue no hede to mp bopce, Afraci regarded me nothpage at all. and I tefte them to thepr owne folyffhe bardes ace nes of thep; herres, & they wrought after they? owne inuencpons. Oh that my people had herd me: Dh that Ifraes had walked in mp wapes. Dowe hortly then had I can downe theprenes mpes, and hadde blought backe my hande bpon thepr berers? Miso other nations that hated the Lozde hadde bene Inboued to them, but their prosperite shuld haue euer flozyffbed. God huid baue fedde them wyth the Howze of Whete, and I wold have fatifiped them m' bonep flows

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The.lpprif.19 Calme.

howynge out of the very hones.

The argument into the lexent 19 falmes

De warneth the princes & rulers to feke dis lygentip for ryghteoulnelle: and he accuseth the commen sorte of them of buryghteoulnelle.

Othe letti. Platme. Deus fletit in Syna.
Obt is chefe in the congregation of myghty
men and playeth the judge in the myddes of
the goddes.

nowe longe wyll pe judge wrongefully, & take

bpon ve the face of bugodly men? Selah.

e that pe delpuer in indgement the poore and ponge fatherlette, fet the troubled and oppressed men in thepr ryght.

H uenge the poore forfaken and neby telpuer the

from the bandes of the bugodly.

Horthele bigodly are wythout knowlege and biderstandinge, they wander in darkenes and turne all thinges bylyde downe.

I have called you goddes, and faged that ye all

were the chylozen of the bygh Bod.

nedes de, and euen lyke byolent prences half ve fall aware.

a ryle Bod a judge thou the erth, for of all nas

tions some thall fall into thyne herptage.

The argument into the.lerrif. plalme.

The holy people complaymeth, all they, box: derers to have consposed to beate them downe in battaple. The tytle of the Psalme. The dy: tie of the songe of Asaph.

O Do holde not the peace, wenke not at oure caufe

The.lereiif.19 falme. Folkbi. caufe, nepther be thou fipli Dh Bod. H or lo, oure enempes were wode and they that hate the fet up they? byftels. Cl raftely have they confepred togyther against the people, they are gone to take coufel agaynfte the buknowen farntes. Bapenge, halte pe spedily, let be make the away from the folke, so that the name of I fraell from thenle forth be no more in mynde. they are confpired together with one minde. and have Impt handes to be agapuft the. the tentes of Acom and of the Almaclites, the moabites and Bagarens. the Babalites, Ammonites, and Amalekites, the Philpaines woth the Tyzians. A 110 the Allicians were confederat with them, to belpe the chylozen of Lot. Selah. S erue them as thou ones ferueden the Madia: nites, and lyke Selpra the capitapne of Jabins bolle, at the floudes of Epfbon. in hyche were diffroped in the felde of Ender, where the carions lay flynkinge lyke a donghyll boon therth. B erue the ouermofte of thefe bugodly ipke the kynges of Dzeb and zeeb, and lyke zebach, & zal: mona, whyche all were tylantes. to byche lapde, let be chalenge buto be, the cp: tyes of Bod for our heritage. Oh Bod, bapinge thefe men buto thes popute, to belpke a turnynge whele & lyke the fluph of hepe cast in the wonde. and as the fyre conneth in thycke roten wode, as the brenning flame cateth in the holles. A nen to folowe boon them wyth thy flormes, a make

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The Irriig. 19 Calme.

make the allonnyed fearfully wyth thy sodayne

mbpilmpnde.

Il to thame the catteng them into ignomente, by per so (& it mave be) they myght seke the name. If et them be confounded and amased for ever, lette them be laden with opproble that they myght peresthe.

alone, and that the name is full lyghe ouer all

the erry.

The argument into the. le reith. Plaime.
In the plaime is described the feruent des spie of Dautd to come into the holy cogregation The tytle of the Plaime. The ditie of the sonnes of Corah committed to the chauter to be played of a mulyke instrument.

The lerrin Blaime. Quam Dilecta.

Die goodly and ampable are thy taber:

w p foule brenneth and faynteth for defpre to come into the porches of the Lorde, my hert and

my flethe creeth bnto the lyunge Bob.

Auen the lytle sparow there founde her a house, and the swalowe a nest to laye in her yonge: and thall not I come buto thene altares, Dh Lozbe my konge and my God?

mappe are they that maye dwell in thy house,

for they thall prayle the for euer. Belah.

Dappy are thefe me whose are plefante.

o en thall make plentuouse fountaynes, for the goers thorows the waylongs balep, a rayne thall

fpil thep; cefterns.

H no men hall go thycke, flocke after flocke, of

The.lrrrb. plaime. fo.lrbf. tte the why che enery one chall apere before Bod in Spon. ite, Ob Lorde, Bod of holles, heare mp praper, lofte nes bnto me Bod of Jacob. Selah. er. B choide Bod, whyche arte our Cylde, beholde 93(the face of thone anopateb. Ttis better to be one dape in the fore porches of 00 thy temple, then bere a thousande. all I had rather fotce at the thresholde of the house of Bod, then to dwell longe in these troublous tabernacles. De: Ho: the Lord Bod is both sonne and Sylve the on Lorde chall gone grace and dignicie. 23 The Mall not turne that that good is, from thefe CD men whych toue harmleffe. O h Lorde of holtes blelled is that man whyche trusteth in the. et: The argument into the lereb. Wfalme. This platis a prophely of the kingdome of tö Chapit, a naper for hys compage . The tytle of di the plaime. She longe of the fonnes of Cozah. TThe.lereb. plalme. Benedirifti domine. le, Dou halt bere good mende buto the land, 10 Dh Loide, and halt turne awaye the cap: 30 tiuite of Jacob. to bou halte take awaye the iniquite of thy peo: €, ple, and thait couer all thepr fpnnes. Selah. to hou halt take awaye all thy wrath, and halt 98 peace the furpe of thone anare. Belloze be Bod oure fautour quenche thyne in: 36 opgnation agapus bs. 11 Or pite thou be angry with be alwayes? wpic Paretche forth the wrath into the worldes ende! d Thou berily art even he whych bringest thy felfe agaphe

The.letebi.19 falme.

agapue to be, thou welt quycken be, in the thall the people pet reiople.

Trap forth for bs, Lord, thy mercyfull goodnes,

and grue be thy faurnge belpe.

I will here what it pleaseth Bod the Loide to speke, for it is he that thall speke peace but his people, which are his sanntes, and they that not fall agapne but they folystines.

Surely he that be noe with his helpe bato those men whyche feare hom, that has beautefull glos

rpe mpaht inhabpt oure lande.

mercy and farthfulnelle thall mete togyther, ryghteouines and peace thall kylle eche other.

Haythfulnes thati fprynge out of therthe rygh: teoulnes thati flowe out from the heavens. yea, the Lord thati do full gently, and our lande

wall pelde forth her encrefe.

pghteousnes thall go in prosperoully before him, the thall set her fete sweet lye into & wage.

The argument into the lerry is Plaime.
The is a prayer wherin f layer prayeth for might lyue innocently a lafe fro his enemies.
The tytle of this Plat. The prayer of Danio.

Bwe downe thone care (Dh Lorde) and Banswere me, for I am full poore and full of trouble.

Bepe my lyfe for I Audye to be good, faue thou thy feruaute, my Bod, for he truffeth in & wyth: oute any boubte.

Dane mercye bpon me, Lozd, for I call buto the

make glad the monde of the fernaunte, for buto

Mertily

The lerrbi. 19 salme. Fo.ltbin. Cerily thou, Lozde, thou art both gentle & mer: all epfull, thou bereft a plentuouse good wyll to all that call boon the. es. 6 ob, here mp praper, & recepue mp bepe defpre. Then I am in trouble I call bpo the, for thou to wall wonte to bere me. IIS M monge all the goddes is there not one to be Ot compared buto the, nepther is there any of them ofe that may do fuche thynges as thou doll. All the nation which thou hall made, thal come los and worthpope the Oh Lorde Bod, and thail er: tolle thy name. Hot ryght great art thou whyche also doff mer: uelous thenges thou art Bod alone. h: Teache me the wapes, Lozd, that I map loue of the farth, knotte my hert onto the, that it mave 36 feare the. I hall magnifpe the, D Lorde my Bod, with all 20 mp herte I hall sprede the gloriouse name for 20 EHEE. ĝ Hull greate verily bath thy mercyfull goodnes ben encr toward merfor thou delpueredent mp foul 5. euen from the nethermost hell. Oh Bod, the ploude brigodly made infurrecept againfie me, and the cruell congregation of bio: O lente men feke my lyfe, whyche have no respecte buto the. But pet thou Lozde, thou art prone buto mercy, u thou art redy to favour and to forgree, flow bu: to wrath, fwimming in mercy and faithfulnes. 18 Rebolde me and have mercy byon me:gyue tip Arength buto the fernaute, a preferne the fonne of thy handmapden. Ø Do good buto me opely, that they that hate me I iiti myghte The.lerebii.19 falme.

myghte be afhamed to fe that thou Lotd, helpett and conforced me.

The argument into the lettebil plaime.
In the plai. Jerulalem is magnified, buto who it is ppheloed many of energy nacio to come The tytle of the plai. The ditie of the longe of the lonnes of Colah.

Erfoundations were layde byon the holy

hplies.

the Lord loued the gates of Spo, aboue all the epties of Jacob.

Glozious and pallynge cleare thonges are spo:

Ben of the, Dh cptie of Boo. Selah.

I mall nombre buto the that knowe me, Egipte

nes, the Sprians, with the Moores of Ind, for be was bornethere.

mas borne in it, a that fame ma even he the most highest shall lave fast her foundations.

or he Lord that nombre a wryte in his people to; gither, for it is he that was borne ther Selah. Both the lyngers and the players, with all mas ner of melody that pleaseth me thall be in the.

An this Plis cotapned a grenouse coplaint of one beinge in ercreme afflictions. The title of this Plaime. The songe of the sonnes of Cozah, and Beman Excate, committed to the chanter: to be songe of a certaine order of spagers in the querefor affliction and disease.

CEhe.lepebiii.plalme. Dhe deus falutis
Oh Lorde

The.lrpbili.19 Calme. fo.leira B Lorde Bod the author of my healthe: 3 pett have cryed buto the by dage, and by nyabe alfo before the. II ette my praper come before the: bowe bowne thone eare to mp cryinge. Hoz my foule is cloped with difeates: amplofe eof isbrought buto my grave. I am reputed as one to be call into the pot:enen us. as a man without all arength. olp I was layed to the wed men as one free from \$ morte, and ipke men flapne fleppng in thepr gea ues, out of mpnte as call a away from the hand. to hou hall put me into the nether dpche, euen in :00 to the darke and depe dongeons. The hote indignation lave boon me, and thou ote ouerwhelmetelt me with all the floutes. Selab. di Thou madelt men that knewe me to fipe mp co: paupe: thou canfered me to be eschewed of them, I am closed in and mave not go out. op face is waynkled and daped by with forowe: I called byon the daylye, I aretched forthemy bandes buto the. Shalt thou worke thy myracles with the ded? 0: or that the burged men arpfe agapue, and prapte 85 the Sclan. shall the mercee be publeffeed in mens graues and the farthfulnette in our departenge? Shall the mezacles be knowen in Dackenellete the regitousnelle in the forgetfull lande? But pet 3 (D Lo: te) cry buto the: and in the moz nonge mp praper came before the. Therfore (Dh Lorde) puttell thou awaye mp foule, and turnell thp face fro me? was tozmeted in mynde, and in a maner ded:

nti me

the

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at oa

of 1,

The lerring falme.

even from my pouth was I pressed downe worth the feare, and sens ever it hath continued.

the weath peerled me thosowe, the feare hath

dygged me thozowe.

ipke waters, and have copalled me roude about. Thou madelle my frendes and them that knewe me to flye farre from me, a thus myne acquayus taunce thou hyddell from me.

The argument into the irrrir. 19 falme.

the newe a olde Tekamet or conenaunte whicher is impreen by Christ the sonne of Dauid betwene Bod and hys chosen never to be broke, and that boder the fygure of Dauid and his posterpte. For a declaration of the fyrst parte of thes post, and knowlege of these two wordes mercy a fapth fulnes, pe shall understande that Bod of his mercy and goodnes fyrste prompseth, and for his true thes sake he performeth it, which fapthfull performings, the prophet calleth fapthfulnes. Wherfore these two wordes, mercy and faythful nes, are comely sonned togyther in the platmes. The tytle of the psale. The fonge of Ethan.

The lerrie Plalme Miscricozdias dii. De mercy of the Lord Hall A prapte in my fonge perpetually, & thy faythfuines hall

I declace wheth my mouth into all ages.

Hoz thus thought I wyth my felfe, thy mercy thall be prepared ever to continue: and thy faith: fulnes also to encrese in the beri heavens.

I fmit handes wyth my chosen, and swoze buto

Dauid mp feruant.

That abliffe his policite is encrese to cade for cuer.

The. lettit Blaime: Fo.Itt. ener, 3 hall fet fall bis feate regall into all ages Selah. Beauenly men thall celebrate and publy the the meruelous dedes: Dh Lorde, fayntes thal fprede thy faythfulnes in the congregation. Hot what man in the cloudes map be compared to the Lorderor who amonge the goddes map be ipkened buto the Lozde. God is greatly dieded in the congregacyon of hys faputes, and greatly to be feared among the which are aboute bym. Prozde the Bod of hoftes who is lyke the in pos wer? Oh Lorde, all thynges aboute the are fapth fulnes. thou declareff the power even boon the ploud fee, and fwagelf her hyghe waves. thou halle Imptdowne & all to broken Egppt, with the arong power thou had dispersed tipne enempes. Beauens are thone the erthe is thone, the route worlde woth all that therin is, thou halte made them. the northe and the fouth thou hall made them, Thabot and Dermon Gall refole in thy name. Thou halle an excedenge frength, chou freng: thenesse thy hand and lyftes by thy ryghthande. In reghteoufnes & equite the feate is fet, merce and farthfulnes go before the face. mappy is the people, Oh Lorde, that knoweth the bopce of the trompettes, they that ar endued worth the fauour of the presence thall entre in. thep thall recople but the name baply, a for the ryghteoulnes they thall lyfte by them leines. Hot thou art the glosp of their aregth & for the good

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The.lerrir.19 falme. good welles fake thou halt ertoll our power. The Lorde is our prince and our foploeit is our konge that maketh holy Ifrael. then thou fpakelt in a bplion to the laynctes, fapinge: I have fet bp a mpghtpe man to be an helper: I haue lyfte bp a chofen man oute of mp people. T have found my feruaunt Dauid, with my ho: ip opnement haue I annopneed hom. That mone hance foulde be fall with hom, and that mone armes foulde arengthen hom. Dis aduerfarpes thall not begple hom, a threute man hall not burte bom. T thay impre together his adnerlarges before his face: and his haters thall I defrove. o p mercy and my fapthfulnelle are with hym: in mp name thall his power be crafted. I hall throwe the fee buder his power, and the floudes Malbe at his commaundement. Be hal call boon me, faping:mp father art thou mp Bod mp laupug defence. yea, I hall fet hom to be mp fort begotte childe to be about the konges of the earth. Into enertalipnge hall I lape by my mercee for hpm. & I halbe fapthful in plompfe bnto hpm. I thall baynge it fo to palle, that his feede fall euer endure : and his feate regall hall Cande as longe as the beauens abpoe.

But pf bis chplozen fhall fozfake mp lawe, and loue not after mone ordinaunce.

If they hall defple my ceremonies, and wyl not observe mp commauntementes.

Trith a too then thall I punpthe they; fpunes: with beatpuges hall I reward their iniquities

But

The lerrie 19 falme. Fo.lttl But pet my mercy that Inot take from him, neps ther woll I deceave him of my promple. I chall not frudrate my bargapne, nepther wyll I change that thynge whych is ones gone forth of my mouth. Ones I fwote bemp bolynes, and in no maner of wple hall I decepue Dauid. n ps feade thall ever continue, hos feate regall mail abyde before me lyke the fonne. It hall endure as facte to flande as the moone. whych is in the cloudes a fure forethemer of the tyme. Sclab. But pet thou hall repelled, thou halle abhorred and turned away thy face in thy great angre fro thone anopated. Thou had had no consideracy of the couenaut Imptten weth the lecuauntes, & hall call downe bys diademe to the grounde. thou hade cade downe hos walles, and turned bis aronge fences into his great feare. thep plucked and toze bom, as many as palled by , he was brought to thes flate , that even hys owne neggbours had him for a laughping flocke. Thou maputenedell the ryghthan de of the that allapted him, all his enempes thou madeli glade Wertly euen thou bluntedelt & edge of his fwerde and wolden not helpe him in battaple. Chou madell an ende of bys dignyte, & his feate regall thou threwell downe buto the erth. Thou cutted of the dayes of his youth, and co uereda him with ignominie. Selah. Dowe long (D Lozde) thait & thus contunually turne the away? hall the hote indignatio brenne thus Ayll ighe fyzet Bemes

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The lerer plaime.

Remembre of howe fewe dayes I am, half thon

made all men in bagne?

How what man is there whyche multe not dye? maye there any man delyuer hys lyfe frome the power of hys grane? Selah.

tyme patte Dh Lorde, whyche thou sworest buto

Dauid of thy fayth?

A emembre the rebukes whyche are layde byon the sernauntes (D Lorde) I recepted into mone owne bosom all the rebukes of much people.

Lord, they reupled even thone anounced because be tarped so longe.

papied be the Lorde for ener more.

amen

The argument into the leppe. 19falme.

In this pla. Woles coplaymeth of this bayn present lyfe: a digreth the fauour of Bod to prosper those thonges whych he hath begone. The tytle. The praper of Woles, the man of Bod.

Dide thou haft ben a refuge of lanctuary

for bs, and that at all tymes.

B efore thy hylles were brought forth, and the erth rounde about was prepared, frome worldes but worldes. thou art Bod.

then thou fagelt, turne pe backe agayne D mozistall men.

pellerdape, whyche are nowe palle as one of the watches of the npgbe.

o hou maked the collyde downe all at ones lyke a for

The lerer 19 salme. Fo.lett. a fodepn great rapne, they are tyke a dreame, and ipke a flower anon are thep changed. or bych flozpheth in the moznynge, and recept neth frethe beautie, at evenyng it is cutte bowne and wythred. a erily we are walted with the wrathe, and is thy feruente indignation ar we throwen downe. thou halle laged our iniqueties before the face and our offences hafte thou fet in the lygte of thy prelens. at il our dayes (thou beynge angry) thall flyde a: wave, our peres go away lyke a thought. the dapes of our peres are threscore and ten, @ we be fom what aronge, they are foure fcoze, and the belte of them ar palled in spnne and heuines. Impftly we multe fipe awape. of hat man knoweth the power of the weath? but lyke as men feare the, fo felethey thone ins dignation. therfore theme be playing the nombre of our dapes, our hert myght gete fome wyfedome. a urne the Lorde, howe longe be pleased, set the berte at rest with the fernauntes. A pil vs anone week the merce, & we thall tri: umphe and reiole all our dayes. ake be glad for the dayes in the whychethou hall fcourged bs, and for the peres in the which we luffred afflyctions, Hette the weake thene boon the fernantes, and the beautefull magnifycence bpon their cheloze. the glozious matelipe of the Lord oure Boo be ouer bs , a make thou to profpere, what foener we go about, what somer we begon make it to succede luckely. The

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The.lettei.19falme.

Dere is declared howe fure that man is, and howe fre from all euels why che committeeth him felfe with a fast fapth buto Bod.

CThe.lerrei. Plalme. Quihabitatin.

Doloeuer litteth in the fecrete helpe of the most hyghest, a abydeth fast under the sha; bowe of the all myghty, all alone sufficient.

ne hal tape to the Lord, part my trully defence and my callel, my Bod, I hall cleue buto hom.

Hot he wyll ociquer my fro the fnare of the hun ters, and from they? deedly pelipience.

be fure buder the with his fethers, & thou halt be fure buder his wynges, defended w his faith; full promple, as with buckler and shille.

ges, nepther of the aromes that five by daye.

Depther of the poplon pelilence that crepeth in the barke, not pet of the deuilifie dilivoper in the clere impobap.

on the reght hande that ther fall ten thousande, and but suche falles that not come nog he the.

Hor thou onely shalte beholde these thynges with pleasure, and shalte se these bugodiy quested agapue.

tet the most hyghest to be my refuge.

Mo discase hal come nye the, nepther any plage hall happen buto the house.

Hot he hath commanded even hys angels to be with the, a to kepe & diligently in all the wapes. Or hyche thall beare the by weth they; handes, that thou impre not the fore against any sone.

重hou

H

The leveril plaime. Ho.lttill. Tou halte walke bpon loons and benomous adders, and malce treade bider the fotethe lios whelpes and bragons.

B ecaufe he hathe crufted in me, I hall belouer hom, I that! goue him the ouer hande becaute he

bath knowleged mp name.

to e thall call boon me and I thall answere bom: A Chall be prefent worth hym in tribulation, 3 hal befende him, & that endue him worth bianitie I hail fpli hom woth longe lyfe, and hall goue him my faupuge helth.

The argument into the lerreif. 19 falme.

In this plalme is exprelled, that in the Sab both dape is the chef opoltunite to praple Bod. The tytle of this plalme. The ditpe of the fonge whych fernet for the Sabboth dape.

C The.lererif. pfalme. Bontielt confiteri. Dwe is conuenpent tyme to magnifpe the

Lorde, and to fprede thy name with prayle

(Oh thou mon hyghest.)

a o fpinge early thy mercy and thy faythfulnes in the nyght season.

A nd that boon ten arynged inarumentes, buo

the lute, the pfaltery, and opon the harpe.

Ho; thou hall made me glad worth the workes, # 3 hall triumphe bpon the woes of the bandes. howe greate are the dedes (Oh Lorde) merue: loufe profounde and bufercheable are the couns fels and the thoughtes.

Houll man thall not knowe thes thonge neps ther thele threwde fooles thall understande the. That is to lage even thefe: whyles the bigodly thall flourische loke the floure, all that are ad: dycte buto wyckednes, thalbe grue to sprede the The Irrriti, Blalme.

felf, to p entet thep full be blowe away fot euer. then acte thou full hyghe to abyde into cuers laftonge, Dh Lorde.

Hollo, thyne enempes, D Lorde, for lo, thyne enempes perplike, thep are delitoped who lo euer

were gruen to wyckednes.

B ut thou haire lyfte by thy horne lyke an bny: corne, 3 that be anophred and foupled to be made

freihe and lufty agapne.

I fall fe mp delpze fall boon me awaptlapers. and mone care thall beare that I longed for of those men whych pursued me.

to be ryghteoulman that flopphe lpke the palme tree, and hall excede in Arength lyke the Cedies

of Lybani.

they are planted in the house of the Lozde, and wall flourplike in the fore potches of our Bod. y ea, and cuen nowe in thep olde age, hall thep pet be frutfull, frethe and full of tyucip Cappe. o Declare, howe indpfferent and ryghteoufe is the Lorde, mp aronge defence in whom there is no threwdnette.

the argument into the. Exerciti. 19 falme.

Thys plaime letteth forth & malelly of Bod in the creatpon of the world, & throwping bowing of the gentyles most of all be to dreded.

The lerrin 19 falme. Das regna deco. De Lozde is konge, bps maiellpe is glos Crouffe deckte: Lozd hath done bim felfe arength, and hath gribed bym felfe mpghtelp. To e bath bertly bupided and fet falle the rounde worlde, so that it thall not be moued. to by feate was prepared in featon: but thou thy

felfe art of enerlanginge,

The.lettriiij.19falme. Fo. lttiff. he floudes are cplen (Dh Lorde) the floudes haue rozed, f floudes hate igfte bp their fremes. a boue the nople of the merueloule floamp and troubled fee, merueloufe is the Lord whych hath hps respoence about. by wordes are certagne and bery farthful, thy house is right fapre, holy, and goodly, the secrete holy place of the Lozde thall stande into full long comes. The argument into the legeriff. 19 faime. Inthis pla. p mophet calleth in the fudge: met of Bod agaput & bugodly:the oppzellours of innocentes and poore afflycte; and threteneth them that fave: Bod knoweth not thefe thrnges that here are downer TThe.lerriig. pfalme. Dens bittoni. Dide, Bod, the reuenger of fynnes, Bod the punpher of fpnnes, thone bpon bs. II pfte by and thewe forth thy felfe, ofudge of the erth, acqupte thefe proude me, and gpue the they? rewarde. To owe longe thall these bugodly, Dh Aozd, how long thall these ungodly thus prosper a resople? B hall they thus place and fpeke proudly? hall they thus boott them felfe, thefe me addicte and all gruen to wpckednes! they oppresse thy pepte, Dh Lord, they scourge them whom thou chalenged of ryght heritage. Doge wydowes and fragers they flee, a younge fatherles cholden they put to beth. A no they thouse that the Lorde feeth not thefe thynges, nepther that the Bod of Jacob perceps ueth them. S ethat pe dane bnderstädyng pe fooles among ku the

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The.Irrriig.19 falme.

the people, pe fooles when at the lafte woll pe

were wyfe?

De that made the care, how fhuld he not heare? & be that fallyoned the cye, howe fuld be not fe? Bethat challpleth all nacpons & gpueth knows lege to the men, hall he not correcte pou?

the Lozde knoweth euen the berp thoughtes of men, and that they are bayne and nought.

h

Blelled is the man whom thou, D Lozd, techeft and chaffpneff, and infructed bym in thy lawe.

a hat thou mpghtell fet him at relle in a troubes loufe featon, even then whyles the prece is pet a dpagpngefe; the bugodip.

Hoz the Lozde thall not catte aware his people, nepther woll he foglate them, whome he taketh

for bys herytage.

H of pet hall indgement be joyned with right teoulnes, thes reghteoulnes thall ail men reght in berte folowe.

to bat man well refe for me agaput o bugoble who well flande with me against these workers

of wyckednelle,

A reepte the Lorde bad belped me, mp foule had

Mostly dwelled in the place of filence.

But when I thought , nowemp fote is Apden awape, then the merce, Dh Lorde, belde me bp.

these many folde and carefull thoughtes brent me not wethin fo fore, but the confolateons res freshed agapne my foule moch moze.

Hor what hall thou to to with the feare of thefe flaterpnge billemblere? whole maner is to fayne

iniuppes.

thep cluftred & were wrapped together against the infle mannes foule and they fed deneigffly the

The.lererb.19 falme. Folitte.

the innocentes bloude.

B

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R ut the Lorde thall be a castell for me in which I mape be late, and mp Bod is mp rocke Conne

in whom I mape be befended.

at no he well acquete them they weckennes, & whyles they are aboute to burt other m wrong, he thall diffrope them, the Lozde oure Bod thall destrope them.

The acqument into the.lrerb. 19falme. The plalme is a byddeng to honour Bob

ernelly and to magnifye hps name.

Tabe.lererb. 19falme. Mente erultemus. Ome & let be triumphe, lette be make me: lody to & Lozd , & the befender of our belth. II et bs haft to come into hos prefence m praple gpupnges, let vs fpng bnto him with homnes. H or the Lorde is a reght great Bob and kenge ouer all goddes.

In whose hand are the tepe fecretes of the crth,

and the hyghnes of the hylles.

the fee is his, for he made it, and all contepned

therin his bandes bane fallponed.

Come therfoze a let be wordpp, and fall wwne bpon oure knees befoze the Lozde our maker.

H o; he is oure Bod, & we are the people of bys pafture, and the flocke whome he dipueth, pf we thys dape grue hede and beleue bys worde.

se that pe harden not poure hertes as they byd in f befette of merphah, in f tome of temptacio. Then pour fathers tempted and ploudked me.

and pet they fe my workes.

Hottle peres I chyode with the nacron, and I fapbe, thes people erreth in they? herces, thep a: lowe not mp wapes.

k tu

Unto

The-lerepoi-19 falme. Tato whom I fwoze in mone angre, they hall neuer entre into the lande of mp rell. The argument into the lerre bi. plalme. The prophet moueth all creatures, to the praple of Bob, becaufe that be nowe by Chain tapgneth. The irrer bi. Plaime. Cantate. Ingepe to the Lorde a newe longe, lynge pe to & Lord as many as dwell bod therth. Bynge pe to the Lorde and praple pe hps name, pleache pe daye by daye the fauynge helth which he baynactb. Dut p getple alfo i mynd of his beauteful glozp & among all his people beclare pe his merueples. Hoz rygh gret is the Lorde and worthy moche praple, be is to be feared before all goodes. Ho; all the goodes of the people are nought, it is the Lorde that bath made the heavens. Doble fame and clernes is before hom , power & maiettpe finne in bps bolp fecrete place. True pe to the Lorde honoure worthy for his name, bipnge pe forth gyftes and come into his temple. Or orthyp pe the Lorde in hys ryche and goodly temple, feare him pe that inhabpte the erth. ell ve the gentyles that the Lorde is konge. he thal flablpft the world left it rele, he thal iudge, and reason with the people indifferently. Be glad pe heavens, and lette the erth tope, lette the fee take her pleafure, and what focuer fwpm meth therin.

rette the felde laugh, and what some is constepned in it, nowe lette all the trees of the wode triumphe.

The lerre bil plaime. Fo. lerbi.
yea, and that before the Lorde, for he is come,
for he is come to gone ene the erth, to gone ene the
moride with ryghteoulnes, and the people of his
farthfulnelle.

The argument into the .lerre bit. 19falme.

In the plaime Dauid prophelyeth of the kongdome of Chrylle.

The lette bit, plaime. Dis regnauit et ul. De Loide is konge, the erthe iopeth and many ples are glad.

Teis closed aboute with a darke cloude, but his seate regall is sette in right cousnesse and equipte H. yie goth before him, and brenneth his enes mies rounde about him.

Dys lyghtnynges impte f wollde roundabout, the erth fawe them, and trembled for feare.

of the Lorde, they melted cuen from the prefens of the Lorde of all the erth.

and all the people fame hos glozioufe beautye.

ned pmages, whyche also glozye in fayned ppc; tures of nought: ye goddes all, se p ye fall downe and worthyp hym-

B yon hath heroe and is glad: the cities of Juda reiogle in the judgementes Oh Lorde.

and facre eralted about all the goddes.

y e that love the Lorde, le that pe hate empli, he kepeth the lyues of hys layntes, and delyuereth them from the handes of the bugodly.

n pghte is sprede amonge the ryghteouse and gladnes to the bpright in berte.

k iiti

BE

The lererbiff. pfalme.

Be glade pe reghteonfe in the Lord and fprede pe hos holy memorgail enery where.

The argument into the irrerbiti. Blaime.
The argument of thes plat is all one ib the other before, & with p argumet of the irrebi.pl.

Cheleppebifiglaime. Cantate.

Synge pe to the Loide a newe songe for he hathe done meruelouse dedes, he sauch all bully whis regist hande a weth his holy armed he Loide hath declared his sauenge helth, he hath opened and sette forth hes registeousnesse before the gentyles.

myle to be performed byon the house of Acraell.

Il the cours of the erth have sene the saupunge

belthe, whych our Bod hath brought.

make pe melody to the Lorde all therth, lyfte

bp your boyce triumphe and fynge ge.

g puge pe to the Loide worth harpe, plage bpon harpe the optie with fwete note.

Or pth hawmes and trumpettes, make pe mes

lodge before the kynge which is the Lorde.

in, pea, f rounde worlde also & all p enhabit it.

and the hylles also be glad reiogignge before the Lorde.

Hot he is come to gouerne the erthe, he that go: nerne the rounde worlde weth ryghtcoulnelle

the people with equite.

The argument into the dreft in plaime The plaime lyngeth the goodnes and pos wee of Bod, represented some tyme by the Arke gruen in ernest of bys promple.

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The-leppeir. 19 falme. Foltrbu. CEhe.lerrir. Plalme. Das regna.iral. Be Lorde is konge, be the people neuer fo angry he litteth in his ellate bpo the arche betwene the cherubons, although therthe be mo ned therat. The Lorde whyche dwelleth in Sion is ryghte areat and hos power is moghty ouer all people. mette men fpiede thy name, foz it is great and to be fered, and holy alfo. the hand excellent in Arength & love of inds gement, thou halt fet all thonges in Due oldze w Jacob, fo that they maye nowe be downe of es guptpe and roght. extolle ye therfore the Lord oure Bod, and fall pe downe before hys fore holle for he his holp. D ofes & Laron chefe amonge hps facrificers, & Samuell chefe among the callers bpo hps name called bpon the Lorde, and he graunted them. H com the hadowe beme of the clonde, he fpoke to them, they marked & kepte bys comaundemes tes and ceremonyes whych he gave them. II ord thou art our Bod thou grauntedeff thefe men , and for they? fakes thou , forgauelt them, alfo for thefe menes fakes thou taken begeauce bpon them. er ttoll pe the Lorde oure Bod, & fail pe downe before hos holl, for holy is the Lorde oute Bod. The argument into the C. Blaime An exhortatio buto the prayle of Bod in the holy congregatyon. Cabe. c. plaime. Jubilate. Ake pe melody buto the Lorde, all p owell boon the erth. or orthyppe pe the Lorde gladly, come into hys prefens

prefens foyfully.

Bnowledge pethe Lord that he is Bod, he hath made bs a not we oure felues, we are hys people and the flocke of hys pallure.

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Antre pe into hys gates with thankes geuyng, and into hys fore porches weth prayle lyngyng,

magnifye hym and pragle hys name.

Hor of Lord is reght gentle, his mercy endureth into enerlating, a his faythfulnes into all ages. The argument into the. C. L. plaime.

Beze the prophete prompleth hym lelfe to do the office of a Christen and holy prince, that is to lave, fyrst to lyne perfectly hym lelfe, and then to bayinguphe enelimen a to promote the good.

The dytie of Dauid.

The. C. i. Blaime. Mileticozdia & indici.

Of mercy and equite thall be my longe, buto
the thail I lynge, Dh Lozde.

That behaue my felte wpfelp liupng innocently when that thou come to me? I that walke in my boufe woth a pure and harmles hert.

o hrewde thynge hall I purpole: hym that foloweth hrewdenes I hate, & in no wyle hall be be to me belonginge.

malicpous herte hall auopde fro me, and an hurtfull man hall I not mapntepne.

Dellrope, a proude countinaunce with a swelling herre, him woll I not suffee.

But A serche for them that love faythfulnes in therth, that suche myght dwell with me, he that lpueth hurtelesse shall serve me.

Ther hal be no place in my house for hym f toth acceptfully: he f speketh spes that not psper is me But

The.C.ii.Plaime. Fo.irrbiff.
But Iwyftly thall I destroye these bugodly bpd
therth, that I mape cute out of the cytye of the
Lozde all workers of falthed.

The argument into the. C. ii. plaime.

This Pfal. conteyneth a greuous complayed of the mylery of the holy people, whyche nome retourned from Babylon, goynge about to respaye the temple and the cytic, suffred great intuities and rebukes of the gentiles their borderers, but there is annexed consolation in that they completed the perpetual goodness of Bod, now be gynnyng to theme byon the thorowe the fauour of Civi and Darii. Rede the story in Erra and Rehemiah the prophete. The tytic of the Pfal. Thys is a praper of the poore affirete bepage in greuous anguythe, and powrynge forth his complaymee before the Lorde.

E The. D.ii. plalme. Domine eraudi.

Dide heare my prayer, and luttre my depe

delyze to come buto the.

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Topde not the face from me in tyme of me trebus laceon, bowe downe thene care buto me in o day when I call beon the feede the to graunt me.

H or my dayes berily are banyfhed awaye lyke fmoke, and my bones are dreed by lyke frame.

methered away, in so moch as I forsoke to take mone owne meate.

Twas so diged by with my solowfull a lowde specification bones cleaved to my skynne.

I am loke an effrege of the wyldernes, and made loke an houlet in an olde forfaken houle.

I lye wakpng a am left alone, lyke the sparowe in the chacke.

Myne

The. C.ii. 19 Calme.

m pne enempes reupled me all dape, & thep that thibde me bled my name opprobatoully.

Topb eate thereth in aede of brede, and lycke in

my reares in Gede of drinke.

nd all is for thene indignació and the wrath for when I was a lofte thou threwell me down.
Op dapes are vanyithed awaye lyke a thadow, and I me felfe am wethered lyke hap.

But thou Lord fortest apil for euer and the me:

moriall endureth in eutry age.

is tome for the to favour it, for the day apoputed is nowe come.

Hor the Cones of it pleafe thy fernauntes berily

and thep fauoz her fople.

e uen the hepthen also thall worthyp the name of the Lozde, and all the kynges of the erth thall knowlege the glozious beaute.

the Lorde verily thall buylde Syon, he thalbe

fene in hys beautefull glozp.

and he hal have respect buto the prayer of the poore forsaken, hps praper hall he not desppse.

the thenge halbe wipten for the worlde to come, and for the cause the people which are yet bumade thall prayle the Lorde.

Ho: he chall loke forth of his hyghe holy place, the Lorde cuen from beuen thall beholde the

erthe.

and to lote the chyldren iudged to beth.

in Spon, and his prapfein Jerufalem.

gathered together to worthen the Lorde.

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The Citi Plaime. Foltrit. Te abated my tourage in my tourney, and hath cut of my dayes.

I say, my Bod take me not away in the mydes of my dayes, for thy yeres endure thorowe oute

all ages.

In p begynnyng playbelt the foundation of the erthe, and the heavens are thy handye worke.

they hall perpite when thou halt flande fafte, and all thenges hall ware olde lyke a garment, thou halt dreffe them agapne lyke a garment sthey halbe thaunged.

B ut thou art euen thene owne felf, & the peres

fall neuer be ended.

of he chyldren of thy fernaunces thail dwel thell; and they potterire, thall lyne prosperously and blestedly in the present.

The argument into the. C. ig. plalme.

In the Plaime the Prophete prayleth the goodnes of Bod towardemen, which forgueth they? lynnes and grueth them plentuously the goodnes both of body and soule. Moherfore he ethorteth both men and angels, and all creatures to prayle Bod. The ditte of Dauid.

The. C.in. plalme. Benedic afa.

Raple thou the Lorde o my loule, and all pare within me, prayle hys holy name.

Paple thou the Lorde o my loule, and forgette not hys benefyces.

the hech forgeneth the all thene iniquities, and

heleth all the befeafes.

De redimeth thy lyfe from perdicyon, and hear peth byon fon every lyte his mercy a gentlenes. Defylleth thy foule with thy goodnes and resnueth thy pouth lyke an Egle.

Of

The. C. iff. 19 falme.

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O freghteouines and equite, he refloreth all me that fuffre wzonge.

to e hach made hys wayes knowen to moles, a

bys bedes to the chylozen of Afraeil.

the Lorde is prone buto mercy and bente buto fauour, he is flowe buto wrath, and plentuous in goodnes.

To e that not chobe al waves, nepther kepe hatred

in monde euer to be auchged.

De hath not deele woth be after our fonnes, ne: ther rewarded bs accordinge to our iniquotes. But loke howe hoghe heuens are ouer the erth, euen fo high bath be made his mercy to preuaple ouer them that worthyp hym.

at no loke howe farre the eet is from the meets. euen to farre hath he fet our fpnnes from bs.

II oke howe the fathers herre perneth byon his chplozen, euen fo both the Lozde pety them that

feare hom.

H or be knoweth of what fraple metall we are. be remembreth full well that we are but dufte. Tr he dapes of ma are lpke graffe, foz as a flowie of the felde he flozplibeth for a tyme.

To hom when the wonde hath ouerblowen, by and by is it gone, and hys place where he mag

knoweth hom no moze-

But the mercy of the Lord endureth from work bes buto worldes over them that feare hom, and hps epahteoulnes aretcheth to they chylozes chylozen.

T nto those whyche kepe covenaunt with bym. and holde in monde hos commaundementes, to

thencent they wolve bo them.

be Lozde bath fet fatte bys feate regall in the heauens

The.C.iiii.plalme. Folker. heattens and all thonges are subfecte buto bys kongdome. paple the Lotte pe which are his mellaungers balvaunt in power which do his commaundemes tes obeyinge hym at a worde. paple pe the Lord all his hood, pe that are his minitres which do his pleature. p paple ye the Lorde al his workes: pea and that in enery place of his dominion. The argument into the Citi. 19 falme. Thys Plaime is a prayle wherin the 1920: phet magnifieth Bod for the creacion of pworld and for the mercyfull gouernaunce thereof. TThe. C. iii. 19 falme. Benedic afa mea bum. Raple the Lord my loule Oh Lord my Bod thou arte greatlye to be magnifped, thou halfe decked thy felfe with fame, clearenelle and glospe. to bou deckell thy felfe w lyghte as wa garment thou fretcheft oute the beauens ipke a cortapne. n e layeth the bemes of hys tabernacles about in the waters, he hom felfe is carped in the clows des , he figeth on hys tourney with the winges of the wonde. Te bleth blattes of wonde for his mellaungers, and for hos miniters he hath the flamping fore. selapoethe foundacyon of the crth fall flaged, of her owne felfe, so that the that not rele for euer. or hou hall waapped it in, woth the depe fee loke as with a garment, for even boon the billes wa ters Gall fande. they fled when thou blamedeff them, and fell downe fodenly at the nople of thy thonberpage. the hylles appered all alofte, the playne feldes lave

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The City 19 Calme.

lage beneth at thep; place alligned them!

they overpalle not: onlesse they returne a over flowe therth.

Te sendeth forth auycke sprynges into ryners,

which run downe betwene the hylles.

Therof dignkethe wylde beattes, and wylde

alles flake thep; thpiff.

pgh these swete slowers the soules of the apre have thepr seates and spage among the bowes. De wattech the holles even from his persours; with the plenteousnesse of the workes thou sa; tistees the erth.

memaketh the graffe to springe and to growe successful for cattell, and the corne also by mas laboure and toplying, whereby he myght gette ly:

upnge out of the ground.

ople which maketh mery mans herte, and ople which maketh mans face freshlye to shone a breed which sustaineth the hert of man.

n he trees of the Lozde are refreshed, euen the

Cedies of Lybani which he planced.

In the which the byzdes neute, and the Curlus

hath there her nell.

the hygh hylles are a refuge and focour for the wylde gootes; and the stonge rockes for the has res.

Te made the moone to thewe the appoputed fer fles: the funne knoweth when he that go downed hou bryngest darkenesse boon, to make the nyght, a then they goo to they, relyte, the wylbe beates of the woodes.

ehepz meate of Bod.

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The. C. iff. Plalme. Folitte. The fonne rylen, they are hyd agapne, and are lapde downe in thep; dennes. But man goth forth to his worke and buto his labour, butpil the evenyage. Ob, home excellent are the workes, D Lozdeall thonges wpfelp haffe thou made, the etth fwpm: meth in thy goodnes. this fee is great & of macuelous large brebthe. there are thonges creppinge woth out nombre, & thonges that have lyfe both great and fmall. there laple fipppes, and there go thele whales which thou hade made therin to plave. All thonges wayte boon the, that thon Gulden apue them meate in tome. Then thou hall gruen it the, then they gather. and when thou hafte opened the hande, then are thep well fatilifed worth good fode. or he thou turned away thy face, then are they allonged, when & gathrell in thep? breath, then are they deed and returned into erth. and agapue when thou breathest boon them. then are they created a newers thus renuell thou the face of therth. the glozious beaute of the Lozde mall euer res tople of tys workes. De beholdeth therth &it trembleth, he toucheth the hylles and they smoke. I thall lyng buto the Lord whyles I lyne I that fonge buto my Bod as longe as 3 hall have my beynge. Dp fpeche myght be livete buto hym, 3 halves iople in the Lorde. Liette the fynners be confumed boon therth, & the bugodly also, but pli that none be lefte a lyne Ob

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The.C.b. plaine. Ohmy foule prayle thou the Lozde.

The argument into the. C. b. 19 falme.

Bod in his holde congregation at the Arche, the ernell of his promple of the lande of Canaan.

CThe.C.b. plaime. Confiremini.

Agnifpe pe the Lorde & call bpon his name, put the people in mynde of hps wonderfull synge but o hpm and make pe melodpe, (dedes, the we forth all hys meruelouse workes.

o lorioully sprede pe a brode his holy name, their

herres myght be glad that leke the Lozde.

Seke pe the Lord diligently, a hos myghty feate

alloiseke pe hys face alwaye.

Remembre hys acces whyche he hath done, hys wonders and judgemetes whych are gone forth of hys mouthe.

O he feede of Abraham which are his feruali:

tes, oh ye chyldzen of Jacob hys chofen.

the Lorde, he is oure Bod, whych optayneth & rule ouer all the erthe.

that has bargapne myght flande into thoulande generacyons.

of bich he smyt w Abrahā, a swoze buto Asaca The hyche he put to Nacob for a lawe, and to Is taell for a perpetuali conenaunte.

Canaan, the lot & porcion of the inheritaunce.

A uen when they were but a fewe fely men and traungers therin.

oping frome nacyon to nacyo, from their owne realme to another people.

De

The C. b. Pfalme. Fo.itttij. To e fuffred not any man to bo them wronge, and for they pleasures he chaffpled euen the kynges s e therfoze that pe touche not mone anopated. nepther hurt pe my prophetes. 15 e brought an hunger bpon the lande, and was fed all thep; perely come. To e fente befoze them a man, euen Joseph folde into bondage. they togmented has fete woth fetters, and has body was calle into prons. or nepll hys bede came into lyght, the worde of Boddes owne mouthe rellozed hym tryed wyth Epze lyke golde. the aprige fente and belguered hom , ethe go: nerner of the people byo lote hom. me made hom ruler of hos boule, and the bylpo: Ter of bys goodes. a o correcte has nobles at has pleasure, and to teache hps fage men wploome. and Afraell after this is come in to dappte, & Jacob became a franger in the lande of Bam. a no Bod encreled hys people ercedyngly, and made them Gronger then thepraductlarpes. a no afterwarde turned the berres of thefe men and made them to hate hys people, and to worke difcepte with bys feruauntes. and then be lente the Moples hys leruaunt, & Naron bys chofen, thefe men theweo bys myzacles amonge them and wonders in the lande of Bam. To e cafte boon them barkenelle, and mabe barke Egypte, and they byd not agapute hys wordes. To eturned thep; waters into bloude, and flewe thep: fplhes.

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Hrogs

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The. O. b. 19 falme. A rogges crepte euery where in they? land, ene in the kynges bed chambres. De opd but cave the worde, & there came fwar: mes of fipes and tyle into all they cooffes. In Rede of capne be gave them haple fones, and lpghtenpnge in they? lande. De impt they? bynes & fygtrees, & broke downe thep; trees in they; cooffes. De Cpoke the worde, and there came hotte fives. and benoutpage wormes wethout nombre. the pich denoured and brente bp all the graffe in they land, they byd eate by frut in their felics. o empt also every fyra begoten that they had. even the fpat frutes of thep; wedlocke. But he ledde forth hos chofen, endued woth fol: uer and golde, and there was not one in their tro bes that was focke. E gypte reiopled in they? forth gopng, for they were afraphe to holde them any lenger. De aretched forth a cloude whyche couered the. and fente them fyre to lyghten them by nyght. thep alked, and there came quaples and he fpl: led them wyth henenly foode. De opened them the flong rocke, & there flowed oute waters, the floudes ranne downe the wpt: Dernes. Hot be remembred hys holy promple, and also bps feruaunt Abraham. and heled forth hys people in greate iope, and bys chosen woth great triumphe. et no be belyuered them the landes of the gens tyles, and they chalenged buto them the labours of the flocke by ryght herptage. a othentent they wold obletue his ceremonyes and

The.C. bi.19 laime. Fo.lerriti and kepe hys lawes allo. Loue ye abeloude. The argument into the. C. bi. pfalme. The people of Bod Catered amonge dinerle nacyons of the gentyles for theyr synnes:erhort them felfe to praple of goodnes of Bod lapoforth alwayes to the that feke hym. The tytle of thes Plaime. Loue pe the Lorde whyche hath hys be: gynnpnge of hym felfe, and all other creatures have they? begynninge of hym. Cahe. C. bi. Bfalme. Confitemini. Agnifpe pe the Lord, for he bereth bs good mynde, and hys mercy is fet forth for bs into euerlaupnge. Or ho may expresse the noble actes of the Lorde who may declare all hys prayles. B letted are they that observe equytye, a studge to do rpgbt at all tymes. Bemembre me (Dh Lorde) according to the good well prompled to the people, befet me weth the faupnge belth, which thou haft prompfed. That I mpght delpte in beholdinge the profpes rpte of the chosen that I meghte recopfe in the gladnelle of thy folke, and that I mpght glozpe with the people, whom thou halte claymed to be the reght heritage. Or e are fpnners lpke as oure fathers were, we haue committed wyckednes and haue done bus Our fathers in Epppte regarded not thy (godly. mpracles, nepther remebred they thy manyfolde goodnes : they rebelled at & fee eue at the red fee. and pet he faued the for hips names fake to ma: gnifye bys glozpoufe power. he rebuked roughly the reed fee a it was dived 1 10 bb

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The. C. bi. plalme.

bp, and he led them thorowe the depth lyke as

chozowe a deferte.

represented them from the handes of they, ads uerlarges, and redemed them from the power of they, enempes.

end the waters overwhelmed they adverla:

then beleued they his wordes, and fonge forth

But ful sone after forgot they his workes: they

molde not abode hys pleasure.

they were fet a fore with luft in the eferte and they tempted Bod in the woldernes.

and he gaue the thep) alkynge, but wyth it he

cast thep; bodges into a confumptyon.

tentes, and Aaron also the Lordes sapure.

and supte by the congregation of Abream.

Ryze confumed thepr felothyp, the flame brente

bp the bugodip.

they make a calfe in Boseb, a worthyped & caffe and they turned hys beautiouse glosy (poole, into the symilitude of an ove that eateth graffe.

they hadde forgotten Bod they, laupoure, eue hom whyche dydde lo greate thonges for them in Egypte.

they forgot the myracles in the lande of Bam, even the terryble actes, whyche he wrought in the reductes.

and he thought to have banythed them hadde not Moles has chosen put forth ham selfe a speker for them, and reconspled the broken of, and peasunge has being indignation buleste re thus

haue

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The.C. bi. plaime. Follepplis

haue destroped them.

After thes they dilppled that lande lo worthy to be delyzed, nepther had they amp faythe to his promple.

Ohep murmured in their tabernacles, they gane

no hede to the Lozde.

And he lefted by the hande agapuffe them to throwe them downe in the wylocenes.

Dea, to call downe they? pollerite amoge the gen tpls, and to feater them into the reapons.

thep were abbicte and marped buto Baalpeoz.

and they dod eate the deed lactyfrees.

They prouoked hym to angre with they owne inuenceons, and bengeaunce crept in and fprede amonge them.

then flepte forth Binebas & auenged Bobbes

quarell and helde backe the bengeaunce.

Which facte was a lowed for a ryghteouse dede

tholowout all ages into euerlaftpinge.

they prouoked Bod alfo at the waters of their grudgpinge agapult layeng, and moles was pus npliked for thepr lakes.

Hor they troubled and bered hys mynde, and he

spoke a mipste with his mouthe.

Depther wolde they destroye the gentyls as the Lozde commaunded them.

They medled and maried wyth the gentyls and

learned they? workes.

They worthypt they? carned ymages whych tur ned them to confulyon.

Allo they flewe they? owne formes and dough: ters, offepinge them by facepfpces to beupls.

They hedde innocent bloude, euen the bloude of they? owne sonnes a doughters who they sewe and

The Civil Blaime. and offred to the Idols of Canaan, and the erth was polluted wpth the bloude. they were refpled thosowe their owne workes, and they were buthamfaled in they owne dedes and f weath of the Lorde was kondled againg his people, the turned has face fro his heritage. at no be becoke them into the bandes of the gen: tyles and they that hated the were become they? and they enemys oppressed them and (culers, subdued them to thep; power. Dany tymes be delpuered them and pet thep res belled agaput his pleafure, and were worne out with they owne wickednelle. And he behelde whether were fore land against and herdethepr lamentacyon. To e remembred bys promples buto them, and of hys great goodnes he turned hym felfe fro indis a no he brought it to palle, that even (gnation. they whyche helde them in captingtie had pythe boon them. Saue be Lotbe oure Bod, and leperate be from the gentyles, that we mape publyshe thy holy name, and praple the in thy laudable dedes. The Lorde of Acraell be prapled from worldes and into worldes, and all the people cape. Amen. BRAYSE YETBELDRDE. The argument into the. C. bit. 19 falme. Dere the 1920phet declareth all aduerspre to come by the sufferance of Bod, a to be take away of Bod onely. Tabe. C. bit. 19 laime. Confitemini. Agnpfp ve the Lord, for be is gratious and of good monde towarde bs, & his goodnes Candeth forth for bs for eucr.

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The.C.bii.19 falme Follettb. et them p are recemed of p Lord, ene them who be bath loled fro fo narow fraites praple bpm. Thom he hath gathered fro partes of thereh as from the Elle well, from the northe a fouth. H of whe they erre from the mage in the defert, and fpude no towne inhabpted. a no for honger & thyra theyr louie fampheth in them. they crye to the Lord in suche a narow frapte. and he delpucreth them from thep; diffreffe. and leadeth them into the regit wave, whyche beprigetly them to the cytie inhabyted. Of thes they magnifpe & Lord for his goodnes, they publythe his meruclous dedes among men. s whe he fatiffpeth a thyzity foule, & repleny: theth an hungry foule wpth good fullinaunce. But thep that lot in darkenes, & in the hadowe of beth, in afflyction, and pron-Becaufe thep rebelled againft p wortes of Bob, and cafted awaye opproblioully the counfell of the most hyghest. on hole herres he tameth by afflyctyon, for thep fall and there is not one that wyll helpe them. They cree buto & Lord in fuche narow fragtes, and he delpuereth them from thepr diffreffe. Hor he ledeth them forth of darkenes, and fro the hadow of deth, and breketh of thepr bantes. and then they magnifye the Lord for his good: nes, and publythe has merueylous acces amonge cor hen be had broke the bores of fele, (the men. and befroped the barres of pron-Hooles for thepr fonnes, and workednelles are They mynde abhorreth all maner of (fcourged. meace, they are brought suen to Dethes doze.

丑nd

The C.bii. Blaime.

drayte, a he belivereth them from their diffreste, ent he commannoth with a worde, and hear leth them, and belivereth them from testruccyon nowe beyinge at hande.

and the they magnifye of Lorde for hys goodnes and publy the his maruelous actes among men, they offee buto hym the facrifyce of prayle, and thewe forth hys workes with great triumphe.

bour and frepue in the brode rough waters.

they also fe the workes of the Lorde, and hys

wondzefull thynges in the depe fees.

Horat hys commannement cometh forthe the Bormpe winde, and infreth by the wanes of the and they nowe rife by into the heavens, (fee, a anone they fal wine into the depthes, so that they; hertes are clene gone.

they rele lyke dronken men, they are at they?

wettes ende.

and they cree buto the Lozde in the narowe arapt, and he thosow has helpe delenereth them oute of these diarette.

mpght be caume and her waves myght be figli.

then are they gladde that they are at reft , and he leadeth them forth unto they? plefaunt haue.

end the magnifpe thep the Lorde for hys goods nes, and publythe hys methelous acces amonge the men.

people, they prayle hym in the presents of the elders.

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The. C. vii. 19 falme. Fo.lerebi. that turneth the mopil and frutefull fople ins to a daye deferte, and carpeth away waters from the though eith.

and bypngeth frutefull lople into bards for the

offences of the dwellers therin.

Bringeth it fo to palle, that the bave deferte is turned agapne into mopt fpople, a waters bople forth of the thyrity grounde.

and then there fetteth he thefe hongry and fas mplated men, thep prepare them cytpes to be in:

habited.

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thep fowe the felbes, thep plante the bynepars des, and they make frute and encrefe of corne.

Te bleffeth them and they are encrefed exceding

lp, thep; catall faple not.

and agapne, thep are mpupffhed, and caft down

with varrennes, difeate, and fycknes.

The maketh high princes to be of no reputacpo. and he maketh them to wandze by wyde and araunge places.

But in the meane feafon he lyfteth by the poore man out of trouble, a maketh hym an houtholde

lpke a flocke of thepe.

the ryghteoute thall feare and be glad, and all me grue to threwdenes that dop their mouthes. Tho is wpfeelet hom obferue and marke thefe thynges, and he hall parcepue the goodnelle of the Lozder

Whe argument into the. C. big. Wfaime. In this plaisthe prophete declareth how tes lyzous he was to prayle Bod, both wyth mouth and infirument. The tytle of the plat. The dytie

of the longe of Daupo.

C The. C. big. Pfalme. 19aracum coz-

The.C.biff.plalme. y hert is full fet both to playe and to fynge a longe with my tonge. ome on pfaltery & harpe, for by and by hall A fec pou in tune. Thall magnifye the among p people (Oh Lord) and thall prayle the amonge the nacpons. H of the goodnes is to great that it passeth the heavens and thy farthfulnes also, that it lyfteth bo it felfe buto the cloudes. a raite thy feife about the beauens (Dh Bod) a the glozious beaute oner all therth. mat the welbeloued meght be in lauegarbe, preferue me to the reght hande and graunt me. o od hach expressed has mynde from has fecrete holy place, 3 that be gladde, and beupde Sychem and thall meete out the valey of Sucoth. Glead is mone, Manalles is mone, Ephraim is mp chefe ftrong bolde Jehudah is mp kongdom. oab fhalbe lubbued bntome, as a calozen in the whych I will walthe my fete. Com that be buto me lyke a byle place, wherin I well cast awaye my shoes, byon whilisea well A take my pleasure. The hall lede me into the aronge fenced cotie? who wall lede me buto Edom? Cerily even thou God whyche repelled bs, and woldest not ones go forth is be among our host. Delpe thou nowe be & delpuer be from oure ene: mpes, for bayne is the helpe of men. In Bod we hall Arongely prenaple for it is he that fall trebe bowne bure enempes. The aroument into the. C. ir. Plaime. The fpaff parte of thes plalare cruel banen ges of wpfffpnges agaynft Doeg & other flattes rers

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The.C.ir.plaime. Follerebli. rers of Saule, whyche with they lives stered him by against Dauid: In the later parte be coplays neth of hys owne milerable flate, delpringethe belpe of Bod. The tycle of thys plat. The dytye of Dauid commytted to the chaunter.

TEhe.C.ir. Blaime. Deus landem.

Bo in whom I reiople and glorp, holde not

I thy felfe from me.

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Hor the bugodly have opened they; mouthes. agapna me, and crafty decepuers haue comuned weth me, but weth a lpenge tonge.

thep belege me with obious communicacion:

and bete me downe mpthout caufe.

Hot that I loued them, they hated me agapne,

and pet I prape for them.

to bey quitte me euel for good, & hatered for loue B et some bugodly ruler bpon hym, and let some

cruell aduerlarge be tips superioz.

o that when he hall come into judgement, he mpght go forth lpke a condemned wretche, this owne tale for hys delpueraunce mought condene Mette his tyme be horte, and another redp to take hps office.

II ette hys chyloten be ponge and fatherles and

hps wyfe a carefull wpdome

II et bps chplozen be wandzpinge beggers mzet: thed crauers for they lynginge put oute of they?

pooze cotage.

Mette the bip bonge blu rers catche what foener he hath, and fraunge men spople those thonges whyche he had gotten worth great labour.

III ette there be none to pptpe and to helpe hom, nepther one that well favour a locour hes pong

fatherles chylogen.

The. C.fr. Plalme.

II ette hys plue be cut of, and hys name be done

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awaye in one generatyon.

The cite the buryghteousnes of hys fathers be brought in mynde before Bod, and lette not the spunes of hys mother be forgoten.

But let them be befoze the Lozde euer, and their

memozpall be caffe out of therthe.

B ecause he thought not to do mercy, but perses cuted a bered the poole adipcte men to sep the bloken in herre.

he belyted in curlyng, lette it therfore fall byon hom felfe, he turned hom fro bledyng, let it ther:

fore be farre from hom.

II ette hom be waapped in curlonges, as in hos clothes, and let them fonke into hom loke water, and into hos bery bones loke ople.

is clothed, and as his garment wherwith he is

enermoze gpzdpd.

If ettethes be the rewarde from the Lorde, but to these men whyche are agaynde me, and speke hurte boon my soule.

me for the names fake, for fauorable, is the

goodnelle belyuer thou me.

Hozeth and faynteth wothin me.

T vanplifie awaye loke a glydyng hadowe and am hunted by from place to place loke a locuffe.

n pances folde buder me foz lacke of meat, my felhe is gone, my fatnelle is ioft.

I was a laughpinge flocke to as many as fawe me, they wagged they beddes at me.

Delpeme Lozde, my Bod kepe me for the mers

cpes fake.

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i et the knowlege o this is the hande and that thou, Dh Lorde, halte done thes thenge.

agaynt me, but to they owne confuspon, but pet

lette the feruaunt reiopfe.

I ettempne aduerfaries be lafed in with chame a couered wyth confuspon lyke as wyth a cloke. I chall magnyspe the Lorde dilygently wyth my mouth, I chall prayle hym amonge many.

Hor he wyll stande at the poore mannes ryghte hande, to kepe hys soule from tyrauntes in aus

thoritye.

The argument into the. C. r. plaime.

The plat: is a longe of Danid wherin he lyngeth of the kengbome of Christ whech began in Spon, and from thense it is come forth buto thendes of the worlde, and it thall holde butell both the heuenly and exthely creatures worther Christ and hys enemyes be put downe to be hys fore stole. The tytle of the Plat. The ditie of Daniel Cole. The tytle of the Plat. The ditie of Daniel

Ethe. C.r. plaime. Dirit dis.

De Lorde layde buto my Lorde, lyt on my tyght hande butyli I make thone enemyes thy fote fole.

the Lord thall brong forth thy myghty impery from Syon, exercise thou thy power in the myd:

des of thone enempes.

welwpliping, in suche tyme as thou halt declare the power in p cytie, in the noble a holy clerenes eue the pong ons fro thep; mothers wobe that be there pseut, as thycke as f freshe morning dew. The Lord swore, a he shall not repente him: thou

arre

The. E. ri. plaime.

art the offerer ones for ever to offre thyte owne felf, according as it was figured in Melchizetech the Lorde beynge ever at thy ryght hande thalf smyte downe eve of kpnges in tyme of his wrath. To e thalf execute subgement byon the gentyles, and fyll all places with they deed caryons, it is he that that smyt downe the heed that raygneth so wide.

But of p troublous water must be fyrite drynke by the waye, therfore, then after shall be extolle

and lefte by hes beed.

The argument totothe. C. pf. 19 falme.

The platis a prayle in the which the pos wer, wyloome, and goodnes of God are magnis fred. The tytle of the plat. Love ye the Lorde, The C. ti. Plaine. Conficebor.

mail furely magnify the Lorde wyth almy herte in the counsell of the ryghteouse, and

in the congregatyon.

A recopning greate are the workes of the Lorde, which serched dilygently, well thought by on a man that fynde in the what somethe that despression hat somethe be both it is solempne and full of mately, and hys righteousness abydeth for ever. To hath brought it to passe that there shall be a memorpall of hys myracles, the Lorde is gentle, gracpouse, and redy to have mercy.

hath gruen a prape to hys worthyppers: he hath remembred his prompte into many worldes be declareth to hys people with home great power hys workes were done, even when he gave

them the herytage of the gentyles.

are farthfulnes and equipte, what some the commanneth

The. C.rii. 19 falme. Follerie. maundeth it is faythfull. tte To bep are made fafte to abyde into euerp age: for ch thep are done of treme farthfulnelle and rpahte all iudgemente. th. to e bath fent redemption to hys people, he hath 5, commaunded that hys covenaunce duld be kepe 18 holp into every worlde : holp & to be feared is his th the begynnyng of wyledome is the fere (name. of the Loze, they fauoure ryght bolye that gyne ke diligence to be hos comaundementes, the praple lle of these men contynueth enerlastinge. The argument into the. C. ris. is faime. In th ps pfal. the prophet beclareth the per: 10: petuall felecite of them whych feare, worthpppe nis and folowe Bod in dopnge mercy . The tytle of 184 this pfalme. Love ye the Loide. Tahe. C. rif. Blalme. Beatus bir quiti. np Delled is that man that worthpppeth the nō Morde, and in bys commandementes is erneally occupyed. e, Tis paue halbe in great power in therth the ge a neration of the registeoule thall profpere. 60 Dlentuoulnes and ryches are in his houle, and of bys ryghteoulnes flandeth for ever. a othe delprers of regite be maketh leghte to fpipng in barkenes, for it is he that is graciouse e, bente buto mercy, and epghteoufe. a good man thall beale fanozably and frelp he 10 well dispose has goodes with indgement. 25 Hot be that not appe to fall for euer a righteouf: 05 man halbe in perpetuall remembraunce. 10 then he hall here afflyctyon to be at hande, he mall nothpinge feare, for hys herte is confyrmed y that is to lave Raged in the Lorde. G Dy8 mí b

The.C. titi. Pfalme.

Is hert is underfet he thall not feare, butyl he

se hps despre fall bpon hps enempes.

nedy, hys ryghtcoulnelle abydeth for ener hys power thall be exalted with dignytye.

A lithys thall the bugodiye le, and have indy:

gnaceon, he chall grenne weth hys tech and chal consume hym selfe, for the bugodly beryly chalbe

dylapoputed of hys delyte.

The argument into the. C. rifi. 19 falme.

Dere the 1920phet erhozteth to the prayle cf Bod for that he beholdeth gouerneth, and at his pleasure chaungeth all thynges, lystynge by almayes the humble me, and restoring the carefull wretches. The tytle. Love pe the Lorde.

Onte. C. rifi. plaime. Laudate pueri.
Praple pe lernautes of f Lozde God, praple
pe the name of the Lozde.

Tet the name of the Lorde be fpred in this tyme

and into all worldes to come.

H com the sonne rysyng buto the down fallyng, the name of the Lorde be prapled.

Hygh is the Lorde about all nacyons, hys beaus

tifull gloty is about heavens.

on ho mape be compared to the Lorde our Bod,

even he that ruleth on hyghe?

I meane him whych to humbleth him felfe, that he wolde fe all thonges both in heaven and erth. In hych lyfteth by the pooze from the dull, and eralteth the nedy from the bonge.

To fet hym wyth the bette, euen wyth the chefe

of hys people.

an housefull, and maketh her a gladde mother of many

The.C.riij.Plalme. Folte. 30 many thyldren-pagere pe the Lorde. Tabe argument into the C. ring plaime. 16 TIn thes plaime the prophete declareth how 8 forfully Afrael was brought out of Egypte, and toucheth breffpe certapne of the chefe mpracles which the Lorde dyd for them. 11 DE The C. riin. 19 fal. In critu Ifrael. 30 men Ilrael came out of Egypte, & houle of Jacob, from the people of Araunge tonge. I uda was Boddes holy people, & Ifraell was CE 8 the folke oner whome he wolde have rule. Ŀ the fee fawe the hofte of Bod come & the gaue II backe, Jozdane fled and gaue place. the mountagnes sepped loke wethers, & the hylles lyke the lambes of the flocke. E that apled the thou fee thus to flyetand thou Jordane, why goed thou backet 31 or hat meane pe mountagnes thus to fpipnge lyke wetherstand pe hylles to plape lyke labes! a c'the presens of the Lorde the earth muline: Į, des tremble and feare, yea, and that at the pre: ıs Cens of the Bod of Jacob. H of he bipngeth the barde rocke into a ponde), of water, eue p bery flone into pleteous fpzynges The argument into the. C. th. 19 faime. ıC In thes plal. Daufd prapeth Bod for glory of hys name to do good buto the people that it D might be openly knowen, hom only to be Bod, all Images to be but pooles. Ee Cathe. C.rb. 19 falme. Ron nobis domine. Dt to bs Lorde, not to bs, but bnto the na 12 me grue glospe and prayle, for the mercye, DE and for thy trouths fake. P Mohers m

The Cro. Stalme.

therfore thulde the Bentyles lave: where is

wer lyketh hym.

the worke of mannes bande.

they have mouthes a pet speake they not: eyes and se not, eares and heare not, nose and smell not.

they have handes and nothinge fele they: fete and go not: with they? throte make they no noise into these pooles are these lyke that make the: and as many as trust in them.

But Accaell trust thou in the Lorde, for he hels peth them and is they shylbe.

e of the house of Aaron, se that pe truste in the Lorde: for he is they belpe and they theire.

y e worthyppers of the Lorde, se that pe trust in the Lorde: for he is to them an helper and defeter. The Lorde wyll have be in mynde: it is he that wyll do good, he wyll do good to the house of Is rael and to the house of Aaton.

To e well be beneficial to the worthyppers of the Lord, as well to the lytle as to the greate.

The Lorde myght encrease his good mynde to: marde you: towarde you and towarde your chyl: dren.

y e are they to whom the Lord doth good: which hath made heaven and earth.

but the earth hath he gruen to the chylogen of men.

the wed in nomaner of wple that! prayle the Lorde: neyther they that go downe to theplace of ly:

of Colence.

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But we hall magnifpe and praple the Lorde fro this tyme into eucriallyng. 19 zaple pe the Lozd.

The argument mto the. C. rm. wfaime. This Plalme is a chankefull longe for the helpe of the Lorde, wherby Dauid escaped when

he was compatted in of Saules hooft.

The. C. pbi. pfalme. Dileri quoniam. Loue the Lorde, for he hathe bearde me : he bath heroe the depe delyzes of my herte.

me bowed bowne his eares buto me, wherefore

wholes I lyne thall I call boon bom.

to be forowfull fnares of death helde me frapte, Grapte anguplifies hampered me in, anguelific & affliction founde me.

Rut pet the name of the Lorde I called boon: I

beleche the Lozde delpuer my foule.

the Lorde our ryghtous Bod is prone buto fa nour, be is redy and bent bnto mercye.

The Lorde kepeth the poore fympleones: I was full poore and full of care; and he faued me.

Trune the my foule buto the rea, for the Lorde

hath rewarded the.

H oz thou hall delpuered my foule from deathe, mpne eps from teares and my fete fro Apopuae.

I hall contynue and dwell before the Lorde, a: monge the lyupnge men.

T byleued , & therfore muft I nedes fpeake, but I was fore fcourged therfore.

so that I fought and lapde with my felfe : whe I fled to hallely, every man is a iper.

That hall I grue agapne to the Lorde for all

the benefptes which he bath gouen me.

I thall take the cuppe in the thankefull for, for m fif thehelpe The.C.pbii.psalme.

the helpe brought me, and I call bpon the helpe of the Lorde.

Lozde, in the prefence of all his people.

Precious is the wath of his fagntes in the light

of the Lorde.

Vea berely Lozde, for I am thy servannte, I am thy servannte; and the some of thy handmay de, even thou had loosed my bondes.

anto the Mall I make the facrifyce of prapfe, &

the name of the Lozde thall I call voon.

Owe thall I perfourme my bowes befoze all his people.

In the face posches of the house of the Lorde, in the myddes of the Jerusalem.

The argument into the. C. rbit. Plalme.

In this plaime the Prophete prophecyeth the Bolpell to be preached to the Bentyles.

Cape. Cevini. Plalme. Laudace dominu oes.
Rayle pe the Lorde all Bentyles, magnify

hom all nacions.

mor his mercye is spred over bs, and the fauth: fuluelle of the Lorde Canbeth for ever-

The argument into the Crviii. 19 falme.

This plaime is a praper in which Dauid des lyucred now from al his affictions, a promoted to be kynge of al Acrael, openly in the cabernacle of Bod, gave him thankes, and also layed forth the person of Christ in hym selfe.

Ente. C. pbil. plaime. Confitemini dno.

Agnifpe pe the Lozbe', for he is gratious:

Let Alrael nowe magnifye bym; for his mercyeendureth for euer.

Let

The. C. rbiii. 19 falme. Fo. KCH+ II et the house of Aaron magnifpe hom : foz hos mercye endureth for ever-Met as many as feare the Lorde magnifpe bym: for his mercye endureth for ever-Othen I was in a greuous arayte, I called bpo the Lozde: and he graunted to fet me at large. the Lorde fandeth on my fpbe: I hall not fere whatfocuer man mape do bnto me. the Lorde Candeth on my lyde with my belpers and I hal fe my delyze boon them that hate me. I tis better for one to compt him felfe to the tuis cyo and befence of & Lord, then to a mans befece. Tit is better to put oure confidence in the Lozde. then in men:be they never fo great. Othen all the Bentyles belieged me on euerpe fpde, well fapbe 3, in the name of the Lozde: for I hall cut them awape. they compatted me in, pea they befet me round about, well lapde I, in the name of the Lord: for I dialicut them awave. thep fwarmed about me like bees, and inuaced me as fearlige as fyze the dipe thoines, but they were fone quenched, for I fapd well:in the name of the Lorde, I hall cut them awape. I was call with areate biolence readpe to haug fallen, but the Lord fullayned and beloed me. The Lorde is my Arength, & the very fame who I praylett is be that is my laupnge health. tr he bopce of triumphe, and of men topfully pub lifthpinge their fauinge belpe now brought bito them, is in the tabernacles of the rightous: for \$ right hande of the Lorde hath brought it so migh tely to palle. The right hande of the Lorde is excellet high: m iii ryght hande

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The. C. rollis falme.

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right hand of & Lozd harh brought it to myghtes ly to palle.

I hall not de but lyue, and hall bublyffe the

workes of the Lorde.

Belmente, but pet he betoke me not to death.

o pen pe buto me the gates of the company of ryghteousmen, and I shall enter in at them and magnifpe the Lozde.

the bys is the gate of the Lorde, the registeoule

Wall enter in therat.

I hall magnifpe the for thou hall graunted me, and hall brought me a laupnge helpe.

the stone which the buylders opprobriously cast

awaye, is made an heed comer fione.

Of the Lorde thes is done, and thes same theng is a meracle in oure feght.

hips is that same dape whyche the Lozde hath made, let bis be glad and reiopse therin.

T beleche the Lorde nome helpe bs , I beleche

the Hozde make be nowe.

the name of the Lorde, we thall praye for youre welch to happen but you from the house of the welch to happen but you from the house of the the Lord is trong, the wel make light (Lorde to thene byo bs, the your factifyces to be offred, even to the altares ende with cordes.

T tis thou that arte my Bod, & I that eralte the agaifpe pe the Lorde for he is gracious a hys

mercy endureth for ever.

The argument into the. C. pir. Plaime.
This place areth in how great price a rene tence, the laynces or holy men have the lawes of Bod how ecnelly they are occupyed in the, how they

they folowe to fe the broken and fapt agaput of the bugodly: howe they prage to be taught them of Bod; and to be acquaputed and accustomed with them, and (to be shorte) howe they despre those men to be destroyed (what some they be) which breake and saye agapuse them.

Batted are they whych lyne pure and innos cently, even the I meane whych lyne after

the lawe of the Lorde.

Blelled are they which observe hys restimonyes and serche them with all they bert.

Hot they hall do no wyckednes, that thus trede

bys waves.

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mentes hulde be kept with earnest diligence.

Tolde Bod that my lyfe were fo intructe that

I myght oblerue thone ordinaunces.

then thoulde I not be disappopped, when I shall have at the comattemetes before more eyes I shall magnifye the with a pure herte, when I shall learne the reghteouse sudgementes.

I that oblerne thone orbinauces, forlake me not

at any tyme.

I The feconde Octonary. Beth.

he hal wel amede it in obseruping the pleasures. The hall my hert have I sought the, suffer me not to swarme from the commandementes.

In my here have I hoo thy words, to thentente

I wolde not offende the.

orde thou art prayle worthy, teche me thy ore ith my lyppes that I thew forth (dinaunces. all the plefures of thy mouth.

I hal recople of the way which thy testimonyes teache,

The.C.rir. pfalme. teache, as boon all maner of cyches. a ponthy comaundementes thall I fet all mp mpnde; & thall fet the pathes before mone epes. I n thy ordinaunce thali I belyte, and thall not forget the wordes. The thyrde Octonary. Bimel. B emarde the feruaunt, that I mage lyue, and observe thy pleasures. a neouer myne eyes, that I may perfytly le the maruelous thenges in the lawe. I am but a fraunger in the earth, pet hobe not thy commaundementes frome. o p foule is broken weth befgre, to knowe at all tymes thy pleasures. to hou thatt tharply rebuke the bugodly, curled are they that erre from thy comaundementes. ake awage fro me, opprobip and ignominge, for I mail observe the tellimonyes. et uen the chefe rulers fpt and fpeake agapufte me, but pet the feruaunte is occupred euer in thone ordinaunces. a lo the testimonies are my delete and my cous Celeus. The fourth Octonary. Daleth. dynge to thy promples.

ploule cleved to the earth, restore me accors bynge to thy promples.

O plyfe I have shewed but the, and thou hast graunted me, teache me thy ordinaunces.

O ake me to understande the wayes of thy commaundementes, and then shall I thynke byon thy metucles.

O ploule was melted awaye with solowfull thoughtes, make me styte against according to thy promples.

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The.C.rir.19 falme. Fol.rciiii. at mene thou awaye fro me the beceptfull wape, and make the lawe pleafaunt buto me. The true wave have I chofen, and thy pleafus res haue 3 fet befoze mone epes. I cleued to thy tellimonies D Lorde, let me not be Chamed. I hall runne in the wave of thy commaundeme tes, for thou halt eafe my herte-Chefpith Detonaty. ceache me, Lorde, the waye of thy ordinauces, and I hall marke it for euer. Opueme biderftandpinge and I hall kepe the lame, 3 wall kepe it with all my herte. II ede me by the pathe of thy preceptes, for it is B ende my herte into thy telli: (my pleasure. monics, and not into lucre. arne awaye mone eyes left they behold bapne thynges, in thy wape quycken me. Dake fall thy promples to thy feruaunt which is addicte buto thy worthyppe. Turne away my thame whych I feared, for the indgementes are fauozable. II o, I despred thy commaundementes, restore me for the registeousnes. Tabefpete Ottonarp. Be prefent worth me Darde, worth thy mercy, come to me weth the belpe, according to the pro mples. That Impght have to answere my reuplers, for I aycke to the promples: S uffre not at any tyme the worde of trueth to be taken fromp mouth, for I have respecte onto thy ordinaunces. And I hall observe thy lawe audyoudpe ever morloe

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worlde wythout ende.

Thati go in to be at large restrapned weth not thonge, for I have sought the comandementes. That preche the testemones before kunges, & hall not be confounded.

But hall velyght in thy preceptes, whyche I

Thall lyfte by my handes to do thy preceptes whych I have loved, and that thynke befely byo there ordinaunces.

The feuenth Dctonary. 3ain.

membre the promple to the fernant into the whech thou half caused me to trule.

to be prompte is my confort in my afflictyon, for

it is it that recozeth me.

pet I (warued not from thy lawe.

Tremembred thy indgementes which thou hall done even from the beginning, D Lorde, and I was well conforted:

t kundled my herte and freted me fore, to fee thefe proude bugodly thus to forfake thy lawe.

hone ordenauces were my fonges, wholes

trauapled here a fraunger.

In the nyght hall I thynke bpon thy name D Lorde, and I hall obserue thy lawe.

observe the commaundementes.

Cabe epatt Detonarp. Beth.

hou art my lotte D Loid, I am full purpoled to observe the commaundementes.

I longe for the prefens weth all my herte haue mercy beon me accordenge to the promptes.

realted to mynde my wayes and I turned my fete

The. C.rir. Plalme. force. fete buto thy tellymonyes. I hafted mp felfe and differred not, to then tente nos I wolde observe the preceptes. tes. the bugodipe congregacion hynozed me fore, B, Œ but pet byd I not forget thy lawe. A t mydnyght hall I rple by to prayle the, for E3 thy ryghteous indgementes. I allociate my felfe with all that worthyp the, tes and with them that observe the commaundes opo mentes. The nynth Octonarye. Tetb. to bou half bealt fauourably with the feruante, the D Lozde, according to the promptle. I earne me reghtly to favour and to knowe: for foz I beleue thy commaundementes. B efore I was tamed with affliction I erred, but but nowe I marke thy fapinges. thou art good & gracious: instruct me in thone all oldinaunces. E These proude bigodipe framed togyther they? paputed ipes against me:but I shall observe the see commaundementes with all my hert. Thepl groffe herres are congepled lyke talowe, E but I chall delpte in thy lawe. D I was happpe that chou tamedelt me with afflis ccio, that I might pet fo be instructe in thyne oz: dynaunces. te B etter is the lawe of the mouth buto me, then choulandes of golde and lyiner. ED T The tenth Octonarye. #OD+ Thy handes have fallponed me and ordepned me:grue me buderstandinge to learne thy com: ue maundementes. They that feare the, Mall be glad to fe me fo to gı cleaue te

The.C.rir. 19 falme.

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cleane to the promptes.

Lowe knowe 3 Lorde, that the fudgementes are right good, and that thou had fcourged me

of a good intent.

But I befeche the let the mercee be me comfort according to those wordes whiche thou promp; fedefi to the fernaunt.

II et me be in thy fauour, and I hall lyue: forthy

lawe is my delpte.

I et these proude bigodire be confounded, for they go about to delitrop me fautlelle:but pet that I in the meane tyme fet all my mynde bpon thy commaundementes.

Het them that worthyppe the and knowe thy te

Aimonies turne bnto me.

mp bert halbe perfect in the ordinaunces: wher

fore I hall not be hamed.

TThe.ri. Octonarpe. O p soule faynted, longpage after thy saupage belpe, but pet I fpft bp mone epes onto the plo:

mplles. m pne epes dafeled with lokying by after thy pro mples: 3 fapd, when wplt thou cofort me?

I was biped lpke a blader hanged in the Imoke but pet forget I not thone ordinaunces.

Tow longe thall the fernaunt fuffre thefe thin: ges?when wpit thou grue fentence agapud mp pursuers.

to bele proude bugodly dygged pytfalles for me:

which have no respect buto thy lawe.

at Il thy preceptes are farthfull and true, they perfecuted me buwozthelp:helpe me Lozde.

they bad almooft made an ende of me in therth: but pet in no maner of wyle forfoke 3 the com: maundementes

The.C.rip. plalme. Foltebi. maundementes. B effoze me for thy mercpes fake, and then fall I kepe the cellimonies of the mouth. The twelfthe Dctonage. Lamech. O h Lorde the worde fandeth for euer, in the heauens. H rom generacion to generacion estimueth thp trueth, thou hall fet the earth and it fladeth fiple the tyme continueth fiell accordinge to the oz: binaunces, for all thonges are at the commauns Dement. A rcepte thy lawe had bene my delpte, I had pe: rphed in mone affliccion. K thall never therfore forget the commaundeme tes, for by them thou half refreshed me. I am thone, faue thou me, for I ferched the co: maundementes. The bugodly wayte to delirope me, but I in the meane tyme thall endeuer me to buderfande thy testimonies. T percepue that energe thonge comprehensible bath an ende, but thy commaundementes are in comprehensible. TThe riff Detonorp. Wen. O b howe excedengly haue I loued the lawe, co tinually do I thynke therof. to bou hall made me wyfer then myne enemyes thorowe the preceptes, for thep are eucrin mp mpnde. T ercebed all my teachers in ryght underfabing for 3 am euer fpeakonge of the teftimonies. I palled euen the feniours in true buderflans byuge, for I observe and marke thy commauns Dementes.

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to thintent 3 wolde observe thy speaches.

I have not swarved fro thy pleasures, for thou

Malt instructe me.

Oh, howe sweet are thy speches in my tall, they are sweeter then any hong in my mouth.

I fetche mone bnberftandeng at the commaun: bemetes , wherfore I have every deceptfull path.

TThe. riffit. Octonary. Run.

the wordes are a lanterne to my fete & lyghte butomp fore path.

I have fwozne and thall performe it, to kepe the

infi pleasures.

I am fore febled wyth affliction, Lord reflore me

accordinge to the promples.

O Loide I beseche the let the wel wyllyng sacrifyces of my mouth be accepted, and teache thou me thy pleasures.

I my felfe bring my lyfe euer into peryll, but pet

thy lawe do 3 not forget.

thele proude bugodlee have let luares for me, but pet I lwarued not fro the comaunamentes. I have chalenged the cellymonies for my perpe:

tuall heritage, for thep are mp hertes tope.

I have bowed downe my hert to bo thone ordinaunces, yea, and that for ever wythout ende.

The.rb. Dctonarp. Samely.

haue I loued.

to hou acte my luckynge place and my thylde, I

ferue the preceptes of my Bod.

Strengthen me according to the promifes that

The.C. ric. plainte. Fo-cebil. ette. I mape lyueilet me not be Gamed , dylapopnted of my hope. hou tape thou me, and I halbe faued, and I hall belyce bufely in thyne ordinaunces. thep nou halt trede downe all that erre from the ordinauces, for all the crafty mennes audy is to aun: decepue worth lpes. ath. myke ruft thou rubbedeft awape all those proute bigodly of the erth, wherfore I loued the telly: ghte pflethe trembled for feare of the, & (monpes. I was afrayde of thy indgementes. ethy TElie.rbi. Detonarp. at Il my mynde was to bo equite and ryghteous e me nes, leue me not to my butult berers. o elyght thy fernaunt weth good thenges , left Cacri thefe bugodly make me fozowfull w thepr iniu: hou m pne epes bafeled lokunge bp for thp (rpes. faupinge helpe and waptenge for the promples of tpec thy tyghteouines. neale with the fernaunt mercefulle, & instructe me, ene with thone or opnaunces. tes. T am the feruaunt, make me to bnoerflande and rpe: to knowe thy tellymonyes. Ttistyme, Dh Lorde, to do indgement, for they 20is baue scatted absode the lawe. a no therfore I loued the pceptes, about golde and precious flones. awe a no for thes I knowledge all the comattemes tes to be registeoule, & 3 hate every falle pathe. CEhe.rbu. Deconary. 19e. o eruelous are thy tellimonges, wherfore my 05: fonle observeth them. a o come but to f tote of the Cripture leghtneth bat and grueth biderstanding to the bilerned. ape A drewe

The.C.rir. Blaime.

I drew in my brech fayntly, for that I laboured

fo loze to actapne buto the preceptes.

eholde me and have mercy boon me according to the judgementes, wher with thou governed the lawes of the name.

ale mp Reppes after thy pleafures, & fuffer no

iniquite to have dominion over me.

Bedeme me from thiniurtes of men, and I hall kepe the commaundementes.

ake thy countynance to thone bonthy fers uante, and intructe me in thone ordinaunce.

s tremes of water gulibed out of mone eges be; caule I le men not obferugnge the lame.

Aighteoule art p Lorde, a ryght are thy judges thou half comaunded in thy testimo (mentes, nes ryghteoulnesse, a faythfulnesse most chefely Op zele to thy worde kylled me, because my purs suers forgotte it.

The wordes are purely treed lyke as worth fore

and the feruaunt loueth them.

I was a lyrylon, and an abiecte, but pet forgotte

I not the commaundementes.

the reghteoulnes is euerlaftenge reghteout;

then afflyction and heupnes habbe taken me,

the beleupinge of the promples is everlallyinge ryghteoulnes, guie me the understadying of this thenge and I shall lyie.

T The.rit. Octonarp. Auph.

T called boon the with all my herte, graunte me Lozde, and I hall observe thone ordenances.

I called boon the, save thou me, and I has kepe

-the

The. C. rip. 19 falme. Fortchin. thy tellymonyes. Os I preuente the dawninge of & dage, & cree buto the, I wapte for the promples. m yne eyes prenented the watches, o I moghte be occupyed in thy pleafures. n ere me Lorde for the mercyes lake, gupcken 10 me after thy pleasures. m p purfuers lapde thep; owne fautes bpon mp III necke, but they are gone farre backe from the lame. rs to hou arte prefente, Dh Horde, and all thy pres ceptes are the bery felfe trewth. e: I knew this before of thy tellymonges, for thou hatte Cably Ched them to abyde for euer. TThe. pr. occountry. Rech. 23 B epolde myne afflyctyon and befende me, fo: 31 8. forgette not thy lawe. D cfende my caufe and belquer me , qupcken me T accordinge to thy promples. m elthe is farre from the bugodlee, for they res 28 garde not thene oldenaunces. Bountuoule is thy gentelnes, Dh Lorde, gupt; te ken me accordinge to the pleasure. any there are that perfecute me and are as IS gapult me, and yet haue I not [warued from the tellimonves. e, T le thele maiscoule me a it greueth me becaule they observed not thy fapenges. ge to hou feel that I tout the commaundementes, Lorde for thy mercyes fake quycken me. the beginninge of the wordes is tremthe, and the indgementes of thy ryghteonfnelle fande for ne ener. Exherri. Octonary. Shin. De The n tt hp

The C. ir. Blalme. to be ouermoft in authozyte perfecuted me faus teles, and my herte feared at thy wordes. I am as glad of the pleafures, as one that habe founde many playes. Thate and abhorce lpes, and I loue thy lame. Beuen tymes in the dape I prapfe the, for the ryghteoule iudgementes. The louers of thy lawe thall have moch felycite and quietnes and no burte at all. T truffed boon the helpe D Loide, and gaue bis Ipgence to thy preceptes. mp foule observeth thy testimonyes, and loveth them greatly. T observe the commaundementes & the testimos npes, fo; all my wages are open buto the. The trit. Octonary. mau. II ette me cryenge afcende into thy prefens ob Loid, make me rightly to buterliad the words. Let mp depe delyze come into the feaht, delpuer me accordinge to the promples. pippes thall poure forth the pragle, & thalte infructe me in thone orbynaunces. m y tong thall speke of thy pleasures, for all thy preceptes are reghteoulneffe. I et the hande belpe me, for I have chosen the commaundementes. I delyzed thy faugnge helpe, Dh Lozde, and thy lawe is my delpte. op ploule thall ique and thall praple the, and the fudgementes hall be mp belpe. I am fraged lyke a lofte fepe, feke thou thy fer: uaunt, for the commaundementes haue I not fozgotten. The argument into the. K. pp. 19 falme. 重his

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The C.tt. Plaine. Fortit.
This plain a coplainte full of affectes, it is a a complaint of an holy man banythed among the bugodly doping all thing with differt a byolence The tytle of these. the Plaines following is only thus. The long of Macheloth, whyche worde comenly is interpret stayres or degrees, supposying these fystene plaines to have ben songe in an hygher tune.

TAbe. C.rr. Wfalme. Ad dominticum.

Den I was in Arapte anguplike I call led byon the Lorde and he graunted me. Lorde delpner my foule from lyenge lyppes, and from a dysceptfull tonge?

geth it the, thou lyeng man, thy beceptfull tong?

Oh, tharpe arowes of the Arong archer, and hote

confumpage tuniper coles.

mong these false and cruell folke of Welech, and multe yet dwell fixel with the chorly she nacyon of Kedar.

A il to longe hath my foule targed among thefe

bpolent men, whyche hate peace.

9

I Audre for peace, but whe I speake of peace to them, by and by are they Apred to battaple.

The argument into the. C. pri. 19 falme.

The plaime declareth that of Bod onely, helpe is toked and tarped for, of the faythfull me: and that he onely bypngeth it presently.

The C. rri. Plaime. Leuaui oculos.

Aptted by myne eyes into the hylles, from

whence let helpe come onto me.

O p helpe cometh from the Lotde, the maker of benen and erth.

n iit Ke

The.C.trii. Plalme. to email not futtre thy fere to flyde, neyther he bernge the keper thall flepe. II o, nepther well be fleve, not pet ones wenke that kepeth Afraell. o he Lord is the keper, the Lord is the defence, and is ever at the reght banbe. the sonne chall not smyte the by daye nepther pet the mone by night. or the Lorde hall kepe the from all eupli, pea be thall kepe the foute. the Lozde thati kepe both thy outgoynge and thy incomming, fro thes tyme buto everlanging, The argument into the. C. rris. 19 falme. Dere buber the fpaure of Jerulalem is De: Icepbed the felycpte of Chaptes churche, and the Defpers of the farntes therof. Cabe. C. prit. plaime. Letatus fum. Mas ryght glad when men fapo buto me, let be go buto the boufe of the Lozde. O ur fete that flande falle in thy gates, D Jetu: Tetulale is bupided goodly leke a cytye (lalem. Terufale is bupibed godip ipke a cytpe well fra: med togyther in her felfe. a bat thether meghte afcende the trebes euen the trpbes of the Lozde to magnifye the name of the Lorde, for to was it commaunded bnto IC raell by Boddes owne mouth. H or there were orderned and holden the feates of judgement, euen the judgement feates of the house of Daupo. p sape pe for the felpcitpe of Jerulalem, the los uers of the doo profpere. they doo prospece wythyn thy walles, they wo

prospere wethen the houses.

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The. C. rrig. 19 falme. Fol+C+ Hoz the brothers and the neeghbours takes. mall I nome prape for the felicite. Hoz the houles lake of the Lozde oure Bod A mail prage for the welch. The argument into the. C. rrig. pfalme. Bere the lapates lapd in the mouthes of the welthy bigodly dopinge all ample, prape to god for thepr delpuerance, competying the felfe to bis Cabe. C. rrit. plaime. Ad te leuaui. Ato the lofte I bp mi ne epes, whyche rus lect in heavens. Beholde, for as the fernauntes epes are euer bo on ther matters, and the mapbens waytonge bp on her maures, even to are oure epes lokpinge bp bnto the Lozde our Bod, butpil he haue mer cy bpon bs. B aue mercy boon bs Lorde, haue mercy boon bs, for we are out of measure fylled mignoming Our louie is fplied out of measure weth stornes and derifion of these welthy tyche men, and with ignoming & hame of thele arrogant & proud me. The argument into the. C. priin. 19 falme. Dere the laputes of Bod gove thankes and relople, that they are delpuered by Boddes helpe from so present perpis. C The. C. rriit. plaime. Riff quia. Ecept the Lorde had ben worth vs (let Ilra el nome (peake.) A reepte the Lorde had ben with be, whe thefe men role agapult vs. wythout doute (they; wrath thus kyndled agapul bs) they had benouted bs quycke. aters had wrapped be in worth thepr wanes the foude had gone oner our foule.

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The.C.rrb.19 falme. the troubloufe floude of thefe importune men. bad run ouer our foules, But prayled be the Lorde whych hath not grue be into thep; tethe for thep; play-O ure foule is belouered loke the bylde from the fnare of the fouler, the fnare is broken and we are cfcaped. O ur helpe cometh thorowe of name of the Lord whyche bath made the beauens and erth. Be argument into the. O. reb. plalme. Dere is declared, the congregace of Bod to be fure, Bod befendpuge them and to profpere, the Lozde fauozpinge, and weeding the bigodly out of them. THIE. C.rrb. plaime. Dui confidunt. Bep that fipche to the Lorde thall neuer A flagger, but fall flande falle for euer lyke the mounte of Sion. and loke as Jerulalem is grided aboute worth hylles, even fo clofeth the Lorde hys people from thys tyme buto everlationg. De mpll not luffre the power of the bugodly to opprette the lande of the ryghteoufe, lette the ryghteoufe put forthe thepr, handes bnto any myckennelle. Deale thou gentely wyth good men, and wyth men erght in thep; herces. Them that Iwarue from the ryghte wave buto Mzewdenes, let the Lozde leade a waye wyth mit

The argument into the. C. prvi. Plaime.

gpuen bnto wyckebnes.

turned from Babylon: and buder thys fraure is thewed also the gladnes of the farthfull whom, Chille

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The C. rrbi. Plaime. Fo. C. Christe hath berily delyuered from the captinite of synne and dethe.

The Cittoi Plaime. In convertendo. Ben the Lorde thall brouge agapue bs of Spon from captyupte, we thatbe lyke

men dreminge for iop.

ter, and our conges with triumphe then hall it be sapte among the gentyles, that the Lord hath wrought myghtely with these men.

the Lorde hall worke myghtely wyth be we

hall be refreshed with great gladnes.

Brynge be agapne from captingte D Lorde for so shalte thou full be with love: as if thou shul: dest give plentuouse soudes to the dwellers in the thirty south deserte.

thep that fome weth teares, thall reave weth

gladnelle.

on hen they wente forth to lowe, they went wes pringe, takenge with them they? feede coddes.

But when they hall come agapne, they hall come with grette tope, byingpinge they; handes full of corne.

The argument into the. C. rrbif. 19 falme.

This plaime teacheth be: the house and fas mply, the fure custody of the cyte (to have meate, rest) and chylozen well dysposed and toward, all cometh of the grace of Bod.

Ethe. C. Erbit. Plaime. Misidominus.
Excepte the Lord bupide the house, the bupi:
Ders theroflabour but in bapne.

Excepte the Lord kepe the cytye, & keper therof watcheth but in vapne.

Ltisall in bayne that ye hatte youre selnes to

The.C.prbtii.pfalme.

tple bp taripe, and agapne to defferre poure let; tenge downe to eate pour careful breade (excepte

Bod gpue it all.)

eloued, quete flepe and plenteous refection

weth good foode.

gpuety, the frute of the wombe is hys rewarde.

a sarowes are in the handes of myghty men,
enen fo halbe the chylogen of the pourty.

lefted is the man which hath his quiver fol led with these arrowes, for they that not be that med when they thall have to bo with they che:

mpes in indgement.

The argument into the Cartbin plalme.

Belled is he who fo ener worthyppeth the Lorde, whych also walketh in hys wayes.

Hor thou that eace the labours of thyne owne handes, and that have prosperous encrease.

in the walles of the house, the opne tre, with for the walles of the house, the cheloze that ashe rounde about the table lyke the plantes of the or lyue trees.

io, thus thall that man be bletted, which wol:

Chyppeth the Lorde.

the Lorde thail do the good from Sion, thou thate beipte, behologinge the prosperite of Jeru Calem all dapes of the lyfe.

and thou thatte fe the chylders chylden & the

felicite of Jerufalem.

The argument into the C. reir. pfalme.

Thes

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The.C.rrir.plaime. Fol. C.ti. The plaime theweth bs, that the bigodly although they bere longe and fore, the people of Boo:pet thail they not preuaple, but at the latte perpibe, goddes people beynge fre and lafe. Cabe. C. rrit. Blatme. Sepe erpugnauerut. Renoully have they bered me, cuen fromp pouch , nowelet Mirael fpeake. Orenoully have they bered me eue fro my pouth but per they prenaple not agaynft me. pon mp backe thele plowmen plowed & haue cut forth thepr longe forowes. B ut the ryghteous Lorde hath cut awaye the bondes of thefe bugodip. They halbe hamed and put to flyght, who fo euer hateth Spon. They halbe as graffe that groweth boon the house rygges, whych is wether before it be pul led bp. To pth the whych nepther the reaper folieth his handes, not pet the gatherer fplleth hps armes. Q erther the goers by do foregarde them as to Tape ones Bod blelle pou , o; we wp he you well in the name of the Lorde. The argument into the C. rer. Blaime. This plaime is an earneft praper ful of affe ctes of a man here opprelled worth aduerlitie for

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hys fynnes, but pet prompfpnge hym felfe wyth fall fapth a hope of Bod, to have both forgene nes of his Connes: Delpueratice fro his afflictios

CThe. C. rrr. 19falme. De profundis. tromy moon depen papufuli troubles, cal led I boon the Lorde. 110: be, heare thou me, letthone eares be attent buto my depe delyte.

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The.C.rrri.Plaime:

If thou hulded loke narowly boon our wycked nelles D Lorde, D Lorde, who might abyde the? B ut there is mercy wyth the, and therfore arre thou worthypped.

I abyde the Lorde, my soule abydeth him and I

tary lokyinge bp alwaye for the promples.

of ploule wayteth for the Lorde, as delyroullye as the watchmen in the morninge watch, delyre the daye forminge.

Tet Afrael wapte for the Lorde, for woth the Lorde is there mercy, and plenteous redemption And it is he that thall redeme Afraell, from all

her wyckednelles.

The argument into the. C. trri. 19 falme.

Dere in the plalme the prophete heweth hem felf to be wethout all probe, and to have for lowed humilite wherfore he trufted to be exalted of God.

CEhe. C. reri. Wlat. Domine non.

Dide, mp herte is not proude, neyther loke I alofte, I take not floutige oppon me in great matters, neyther presume I in maruelous thenges about mone estate.

But berely I reprette and put my foule to fylece ipke a waynipnge from hys mothers teate, even lyke a waynipnge was my foule in bery bede.

the grael wapte and trutt boon the Lord, frii

Tije argument into the. C. trtii. Plalme.

The plaine fongeth the perpetual felicite of Christes kongdom, and of the present of Bod in hys congregacion, and thes all, is mente due der the fegure of Dauids kongdome and of the Arche set in Sion.

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Fol. C.tif. The.C.rrii.Blaime. Tahe. C. rerii. 19 falme. Memento die. Lorde remeber thou Dauid, and hys afflic: cion alfo. or bych twoze to the Lord, and made hys bowe to the myghty Bod of Jacob. s apeng, pf I entre into the tabernacle of mpne owne boule, pf 3 alcende into my decked bed. If I fuffre mp flepe to come into myne epes, oz mpne epelpodes ones to wpnke. ntpl I hall fynde a place for the Lorde, a ma fpon for the myghtpe Bod of Jacob, 3 prage BOO 3 Ope. 110, we herde of the houle in Euphata & haue founde it in the buffhpe felde. Te thall come into typs manfpon, and thall fall bowne before hys fore fole. a rple D Lorde, and come into the place of thp reff, come in thou woth the Arcke of the firength II et thy facrificers be clothed wyth ryghteouf: nes, and the farntes triumphe topfulle. H of the fernaunt Danios fake turne not away thone anoputed. to be Lorde (more buto pauid of hys crouth & mall not renoke it, I chall fet boon thy feate res gal one of the frute of thy body. I fthy chyldren oblerue my conenaunt and my tellimonies, worth whych 3 hall inftructe them, then even they chplozen wall for boon the feate regal for a longe space. H or the Lorde hath chosen Spon, it is his pleas fure there to have hys feate. this halbe the place of mp reffinto al worldes here well I fpt, for thes place have I defpredo er pearely frute thall I fauorably encreafe,

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The C. rrriti. pfalme.

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her poose nedpons wyll I satisfye wyth foode. He et sacryfycers shal I cloth wyth heleh and her saynces shall reiopse even fro their verye herres. Here shall I make Daupdes impery to flosyshe prosperouslye, I have proupded a lancerne for myne anopated.

I hall wrappe hys enempes in confulyon and thame: but in hym that I florplibe the beautefull

crowne regall.

Bere i this pl. Da, prayleth brotherly cocord

Bthe. G. crenti. Plaime. Ecce quam bonti.
B Choise howe plesaunce and howe topfull a thonge it is, bretherne to bwell togyther a

to be all of one monde.

they are lyke that precyouse good opntement whych powed byon Aarons heed ranne downe into hys berde, into the berde of Aaron, and into the skirtes of hys clothes.

y ea thys brotherly lone is lyke the dewe, whych fell boon the hylles of Bermon, and boon the

hylles of Syon.

Hoz there the Lorde grueth forth hes blettenge,

Dere daupd ethorteth buto prayer, and to prayle Bod, and that in the night.

This. C. sering. Platme. Acce nunc.
Pholde, and prayle pe the Lorde all servalls
tes of the Lorde, which continually appere
in the house of the Lorde nyabily.

m pfte bp pour handes buto p holy lecrete place,

to be Lorde do the good from Ston, whych hath made

The.C.rrb.19 falme. Fol.C.iii. made the heuens and erth. The argument meo the.C.rrb.19 falme.

Bod, he publytheth his power both by myracles wie for them, a in that he so exalted them aboue other: also he promyseth hys helpe to the beles uers in him (Iwles a their worthippers laughed all to scorne.) The tytle of thes plaime.

paple pe the Lorde.

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The C. terb. platme. Laudate nomen. Paraple pe the name of the Lorde, prayle ye that are the leruances of the Lorde.

To hyche appere continually in the house of the Lorde, ain the porches of the house of our Bod. Draple pe Bod for he is a good Lorde prayle his name for it is alorpouse.

Hor Bod hath cholen buto hom Jacob, eue Jis raell inco hos owne proper people.

Hol I haue knowen that greate is the Lozde, a

in heuens and in erth, in the les, and in all depe waters.

OIL hyche carpeth by cloudes from the farthest partes of thereth, he maketh lyghtenynges woth tapne, he leadeth forth the wyndes of hys treas fure boules.

bothe of man and beatte.

If e sente forthe tokens and wonders into the myddes of Egypte, agapute pharao and all hys servauntes.

tewe ryght valyant kynges.

氏B

The.C. pro. 19 faime.

As Sphon konge of the Amorreous, and Og the konge of Balan, and all the kongdomes of Chanaan.

and gave they lande into an heritage, even in to heritage buto I cael has people.

Dote, the name is fet forth for euer, & the me:

mozial into all ages.

Ho; the Lorde that avenge and delyver hos peo ple, whych fatistyed with thep; punythment that be pleased agayne with the people.

the fayned ymages of the getyls are but gold

and fplner, the workes of mens bandes.

te not. eges and speake not, eges and

berely any breth in they mouthes.

thep that make them are loke them, and thep

allothat truft in them.

y e of the house of Israell prayle the Lorde, pe that feare the Lorde lone pe the Lorde.

he Lorde be prapled from Spon, whych hath

Loue pe the Lozde.

Dere the prophet excepteth men to the prayle of Bod & to kynole them therto, he putreth them en mynde of the creacion of the worlde, and of the myracles themed for the deliqueraunce of Alrael

Dnoure ye the Lorde for he is fauourable good, and hys mercy is fet forth for ever. I onoure ye Bod whych is the Bod of all gods bes, for hys mercy is fet forth for ever. To onoure ye Bod whych is the Bod of all gods bes, for hys mercy is fet forth for ever.

To onoure ye the Lorde of lordes, for hys mercy

is let

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The. C. repbi. plaime. fol.c.b. is fee forth for euer. on hych alone both the great myracles, for hys mercy is fet forth for cuer. mo hych by hys heavenlye watte hath made the heavens, for hos mercy is fet forth for ever-MD byche hath spred abrode the earth about the waters, for hys mercy is fer forth for ener. mo hyche hath made the greate lyghtes, for hys mercy is fet forth for ever. ti he Sone to haue & preemmence of the Dave, for hys mercy is fet forth for ener. the moone & flarces to beare rule in the npght, toz hps mercy is fet forth for ener. MD, bych fmpt the Egyptians in thep: fpill begot ten.for bys mercy is fet forth for eucr. A nd led forth Acrael even from the mybbes of them, for hos mercy is fet forth for puer. motiven cut the red fee into two partes, for hys mercy is let forth for ener. and led ouer Afrael thozowe the mpodes ther of, for hys mercy is fet forth for euer. A nd threwe downe pharao and hos boot in the red fee, for hys mercy is fet forth for euer. no hych led hys people thozome the wylvernes, for hos mercy is fer forth for ever. no hyche fmpt downe great kynges, for his mer cp is let forth for euer. no hych flewe noble kynges, for hys mercy it fee forth for ener. as Sehon the konge of the Amorrens, for hos mercy is let forth for ever. A no og the konge of Balan, fo; hos merco is fet forth for ener. at no gave they? lande into an beritage, for his mercp

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The. C. trbfi. Plaime.

mercy is fet forth for euer.

d uen an heritage buto Alrael hys feruaut, foz

in bich remebred be when we were call downe,

toz hos mercy is fet forth for euer.

mercy is fer forth for ener.

no hych grueth meace to every thynge lyuynge,

For hos mercy is let forth for euer.

onoure pe the Boo of heavens, for hys mercy is fet forth for ever.

Whe argument into the Chrirbif. pfalme.

In the plat it is declared, of the Babelo: nites asked longes of the Askaelites being with the incaptivitie, which answered, they harpes to be hanged up, all gladnes gone awaye and to lament perpetually the destruction of Aerusale: After thes the Aedomites stered up the Babelo: nites agapne to require the same, which Babes lonites handled the Askaelites full cruelly.

The Cruth, Plaime. Superflumina.

The the typers of Babylo we fat downe to:
gether a wept, when we remembred Sion
pon the falowe trees there we haged up oure
hen they that toke be there, requy: (harpes,
red fonges of be, and fayd, when we had hanged
by our mery instrumetes, spage buto be some of

pour songes of Spon.

A nd we answered, se, I praye pou, how shulte we spnge f songes of the Lorde in a strange lade?

O Jerusalem of I forget the, let my ryght hade

forget her offpre on the harpe.

Det mp tonge cleue to mp mouth pf I remeber the not, yea, ye I preferre not Necutalem before all all mone owne myrch.

o h Lotde remembre the sonnes of Acdom say: enge, in the daye of the destruction of Jerusalem make all bare in it, distroye it, laye it wode open even with the grounde.

o cytie of Babell well worthye to be destroped, blested thall he be that thall rewarde the as thou

ball rewarded bs.

B lelled thall he be that thall take the younge babes, and throwe them against the stones.

The argument into the Cerrbin is falme.
In this spalme Bautd prayleth the mercye of Bod whych delyuerynge hym from all pergis had exalted hym luckely but hys regal dignite.
Other cerrbin is salme. Confittor.

magnifye the weth al my herre, a chal prayle the in the presence of the goodes.

Thall fall downe upon my knees at the holp te

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ple, and thall magnifye thy name, for thy mercye and treuthes take.

Ho; thou hast excolled thy name, and thy worde about all thynges.

In what tyme so ener I called byon the thou graunteded me, thou encreaseded great drength in my soule.

A liche kynges of the earth hall magnifye the Daide, for they have berde the decrees a plea fures of the mouth.

And they? songe halbe of the ordinaunces of the Lorde, for excellent is the glory of the Lorde of the hyghe Lorde beholdeth humble and lowely thynges, and a proude man he knoweth afacre.

Teit chaunce me to be in the myddes of affip:

The. C. rrrir. 19 falme. ction, pet thou wylt refloze me, thou wplt fretch forth thy hande agaput the wrath of mone ene: mics and halt preferue me with the reght babe the Lorde well brynge all thenges to patte for me, D Lorde thy mercye flandeth forth for euer, thou halt not forfake y workes of thy handes. The argument into the. C. retir. 19 falme. Dere Dauid expretteth that all bys dedes and thoughtes are ferched of Bod and open bn: to hom, for he hath made hom and all thenges in hom, and that Bod is enery where prefente weth hym beholdenge al thenges that he doth. The tytle of the plaime. The longe of Dauto co: mptted to the chaunter to be fonge in the temple Anthe C. rerir. 19 falme. Domine proballi. Dide thou halle ferched me bepetp, & thou knowell full weil what 3 am. to hou knowell wherfore 3 do fpt and wherfore I fande bp, euen my thoughtes thou tryell and knowed before. D pingopnge and downipenge to flepethou ch pallell narowly, and al my lyuying thou forefeett clevely. H or my tonge is not about to speake a worde. but (Lorde) thou knowed it all before. m hat to euer'is wothin me behonde & before thou hall made it, and thou hall put to thy hade to my hape. the knowlege of this my hape is hyde frome, and hygher then 3 can attapne ther buto. Mo hyther thall I age from the spirite, and why: ther hall I fipe from the face. I f I clome bp into the heaues, there arte thou, pf 3 make mp bed in mp graue, lo, pet there arte

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thon

thou prefent.

If I take buto me the swefte wonges of the morninge beames, and so in the two nelpinge of an epe be conuaged into the bettermost partes of the well see.

Quen there get thal thy hande take me, and the

ryght hande thali fet holde bpon me.

Ithought then that I wolde be covered a hyd with darkenelles, but with the even the nighte is all thinginge.

the, year the nyght thyneth lyke the daye, and the

darkenelles are to the cuen bery lyght.

Ho; thou pollellell mone inwarde affectes and

byodelt fallyon me in my mothers belp.

I thall magnifye the for thou had fallyoned me marueloully, for thy workes are to be marueled at about measure, as knoweth my soule.

Op Arength in my bones and senowes were not buknowen buto the when I shulde be made se; cretly in my mothers wombe, and knyt together

in the lowe pleup earth.

Mohere when I was pet wythout fallyon thou sawell me with thene eyes all my lymines fallyon ned by tymes thou haddelt drawen lyke as in a paper, whe there was not one of them yet set full perspely.

Dow clere are thy thoughtes buto me of Bod?

Db, howe ercede thep in nombre?

If I wolde nomble them, they excede the lan; des of the fee, but pet I laboure bufely to confy; der them, and I cleue ever buto the.

OBod, I wold it were the pleasure to destrope these bugodly, pe bloudy men anopoe out of my

o in fraht

lyght.

bych speake wyckebly agaynst the, and rayle spetully bpon the, these are thone enemges.

I hem that hate the D Lorde, I hate verely, & I abhorre weth great indignacion the that ryle agaynft the.

I hate them extremely, and repute them as ene:

mpes.

erche me o Bod, and knowe thou my herte crampne me and trpe thou mp pathes.

and loke of I have begonne any threwd waye, and leade me there out into the way curriallying the argument into the C. il. Blalme.

Dere in the Plalme Dauid prayeth to be delywered from the deceptfull lyes of Doeg and of hys felowes, and that they for they falle decept myght be cast awaye, that those men whych studge to do tyght & to be good, myght the more frely grue the selves to the holy servece prayse of Bod. The tytle of thes Plalme. The songe of Dauid commetted to the chauncer.

CThe.C.rl. islalme. Eripe me.

Delyner me, D Lorde, fro thes mylchenous men, saue me from these byolente men. Mbpch thynke myschese in they? herres, and

continually runne to battaple.

tes, edders benome is boder they? lippes. Selah Bepe me D Lozde, from the handes of they bin godine man, saue me from thes cruell mã, which thenketh to supplant me.

me, and have bente they; nettes, eue by my path have they layed they; gynnes for me. Selah.

dyal E

The.C.rl. Plalme: Fol.c. biii. Tlayd, Lorde, thou arte my Bod, heare Lorde,

mp depe delpzes.

O Lorde thou arte my Lorde my Bod, and my myghtye saupnge helth, thou halte defende my heade, what tyme I hall take me to armoure and weapen.

To the fuffre not the bigodly to take his pleas fure on me, let not his myschenous entente prospere with him lest these proude heades be exat

ted. Selab.

I meane these heades that thus besege me on enery spoe, whose heup to boure of they? owne lip pes my aht ouerwhelme them.

into the fpre pyttes, out of the whych they may

neuer arpfe.

the et nothenge prospere in the earth weth this busy tonged and spenge man, let he owne mes chefe hunte forth thes violent mā, butyl it hathe call hem downe headlenge.

I knowe that the Lorde well avenge the poore

afflycte, and belyuer the nebpons.

the registeous vereip hati magnifye & sprede thy name, the pure in herte hall dwell in the presens.

The argumente into the. C.rli. 19 falme.

Danid chased awape from the tabernacle of Bod, prayeth fyrst to obtain the sprete wherby hemyght preferre the frendlye sharpe rebuke of the sayntes the fauoure of the bugodly (they; festicite dispysed) afterwards he desyreth worthye bengeaunce to hys enemyes and hys owne dely; neraunce.

CThe. C. rli. Psalme. Domine clamaui. D tiff. Lorde

The. D. rli. 19 falme.

To me, heare me as sone as I call byon, haste the to me, heare me as sone as I call byon the. Tet my praper ascende luckelye into the syghte lyke incense, let the lystynge by of my handes be in the stede of the evenynge sacrifice.

II olde, fet a keper to my mouth, and kepe thou

diligently the doze of my lyppes.

Bowe thou not my berte into any myscheuous thynge, lest I be aboute to commpt bugodly be: des wyth men gruen all to wyckednes, a so eare

they; daynties woth them.

Tet the regiteous impreme for my foules pios fyte, for I had lever he chastened me the the foste opntement of p bugodize shuld souple my heade.

Hor yet do I stande instantly wythmy prayer agapust they malyce.

met they; chefe rulers be call downe headlynge into flong places, that get other me myght heare

mp fwete wordes.

He one that plougheth, flytteth, and deupdeth the earth, even so were we thaken alonder, and oure bones were scattered about our graves.

me herfore botto the D Lorde, Lorde, myne epes are lefte bp, when in the I put my trutte powre, thou not out my foule.

Bepe me from thep? Inaves whyche thep have bente for me, & from the trappes of them, whych

are genen all to wyckeones.

met these bugodipe fall in to they; owne fuares, whyles I escape for ever wyth other me.

The argument into the C. rly Plalme.

Dere Da remebreth his fipght fro Saule in:
to a certaph caue where he above (as he beleved)
hys owne takynge, a was in a greuoule Arapte,

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The.C. rlif. Plaime. Fo.c.ir. but he prayed to the Lorde. Rede the hydrorye in the fyrit of the kynges, the critic. Chapter. The tytle. This plaime is the instruccion of Danis and hys prayer when he was in the cauc.

Tabe. C. tlu. plaime. Moce mea.

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Theo the Lorde I crye before the Norde I fell downe and made my prayer.

Before hom 3 powred forthe mp heup medptas

Then my sprinte was sore tormented with in my selfe, and thou knewest my waye, they sette snares for me in the pathes where I went.

I loked on my ryght hande, and I loked on my lyft hand, & there was not one & wold make any knowlege to me, all refuge was taken from me, there was not one & wolde feke to faue my lyfe. I cryed but o the, D Lozde, & I fayde, thou arte my helpe, thou artemy porcyon amonge the ly; upnge men.

Attende buto my cryenge, for I am in a gres uoule and wretched flate delyuer me fro my pur

fuers, for they have prevayled against me.
Teade my foule oute of prylon, that it maye
spreade thy name, let me be copassed about with
ryghteousmen, for it is though that do me good.

The argument into the C. rlifi. Plaime.
This plaime hath the same argument with the plaime, before for it entreatethof the same mater. The tytle. The songe of Dauph.

Of the Corlin Plaime. Domine exaudi.
Office the prayer, lotte butomy feruet
befechpinge for the crewthes fake, graunte
me for the registrousnesse.

ane thou not to do wyth the fernaunt in inds

The Criff. Blaime.

gemente, for in the prefence no man lyuenge is

reputed ryghteoule.

a cruell enempe berilpe perfecuted my foule, be hathe cafte downe my lyfe into the erth he hathe fet me in barkenelle, lpke as a ma judged to beth. Op fpirite is fore troubled wythin me a my here wereth colde in my breft.

But at the latte I remembred the dapes patte I confposed all thy moskes, and pondsed in mynd

the dedes of thy handes.

I aretched forthe mp handes buto the, mp loule desproully panted and brethed for the, I gaped for the loke thyrap erth. Selab.

To afte the to graunt me D Lorde for mp Spprite fapnteth, hyde not thy face from me, onlette 3 be lpke men gopnge downe into thep? granes.

Dake me hostly to heare of thy mercyful good: nes, for in the do I trufte, hewe me the wave wherin I mape go, for buto the haue I lefted bp my foule.

Delpuer me from mone enempes D Lorde mp

Boo, for at the do 3 bpde mp felfe.

Teache me to to the pleasures, for art me Bod let the good spirit lede me into the reght wage. Hot thy names lake Lorde reflore me, lette thy trafteoulnes leade my foule oute of thes arayte angupthe.

weal & for the mercees lake all to delicove mone enempes, and hake awape all that trouble my

foule, for I am thy fernaunt.

the argument into the. d. rliiii. 19 falme.

Bere in this plalme Dauld the prophet pray feth the Lozde Bod, for that he hathe delpuered bym from all perpiles, and from all hys troubes

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The. C. pliif. Walme. TO.C.T. loufe enemyes and hath made hom konge, & hos kongbome to flogglibe wyth all maner felpeptpe. The. C. ritti. istalme. Benedictus ons. Rapsed be the Lorde whyche fyghteth for me, which hath instructe my hades to bat: taple, and lerned my fyngers to fyghte. Othpeh is mp mercp, mp bul warke, mp caftel, a my delpuerer, my thelw, and he in whom I trult, whyche caffeth the people buder me. O Lorde, what thenge is man , that & fo moche fettell by hym? what is the mortali man o thou thus recarded bym? n an is loke a thonge of nought, hos dapes are but a bapne fipenge thabowe. But & Lord letteth downe heaues & discendeth he toucheth the hylles & they smoke. De calleth forthe lyghtenpages and Cattereth them, he fendeth forthe hys arowes and diffrous bleth them. Let downe the hande from aboue, and beleuer me, delpuer me from thefe myghtpe waters and from the power of araunge men. Those mouthe speketh bayne thinges, athepr rygthande is a rygthande doynge deceit. OBOD, I hall fying a new optie bito the, with kytte and tenne arynged inarumentes hall I fynge buto the. Or hyche bronged helpe buto konges, whyche halfe deliquered Daupd the fernaunt from the mplcheuoule lwerde. ake me uppe and delpuer me from the handes of frauge men, whose mouthes speke banptes. and whole ryghte bande is a ryghte hande that dothe discepte. That

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The. C. plb. Wfalme.

that our sonnes myght growe lyke well things upage plantes, and oure doughters gozgyously set forthe lyke the corner houses let them represent the beauty of the temple.

met oure garners be replenylihed wyth all mas ner of corne, and our thepe with thousande fold

encrefe mpghtelp euerp waye.

no brekenge in, no connenge out no out creinge in our fretes.

happy is that people which who it goeth thus, happy is that people whyche holdeth the Lorde

tol thepl Bod.

The argument into the C. rib. Plaime.
In this Plai. Dauid beclareth the mercy of Bod to be so poured forthe into every man, pair thynges do prapie and magnifye it, but chefely the farthfull men whyche are most pleneuously fylled with it. The tytle. The hymne of Danid.

Thai ertoil the Bod, o kynge, and thail pus bipshe the name thosomout all the world. Contynually thail I magnifye and prayle the name thosomout all the worldes.

greate is the Lorde and worthy mothe prayle,

hps greatnes can not be fercheb.

From age to age the workes halbe prayled, &

thep hall beclare thy noble actes.

All my mynde that be ernelly fet at al tymes to beclare thy cleare and glozious fame, and also to publy the thy meruelous bedes.

men that speke forthethe myghty power of the myracies, and I shall put them in mynde of the

myghte.

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The.C.rlv.19falme. Fo-c.ti. o en thall theme forth the memorpall of the pies 12ps thous mercy, and thall toyfully triumphe of the ryghteoulnes. the Lorde is fauorable and bente buto mercy. lowe buto wrathe and of plentuoule goodnes. of entle is the Lord buto all men and bis mercy: là full gentelnes swymmpnge ouer all his workes. H il the workes that magnifye the, & the merce mail declare thy felfe. on mall preache the beautefull gloppe of the kongdome, & that erroll the dedes weth wortes. De a hat they myghte certifye and thewe men hys noble actes, his glozpe and his clearnes. to by kyngbome is a kyngbome into all worldes and thy power is a power thorowe out all ages. the Lord flageth wholoeuer flydeth, as many as are thrust bowne he ipfreth by agapne. the epes of all thonges loke by and wapte bos the, and thou geneft them meate in tome. thou opened thy hande, and fatiffeet all then: ges lyupng for thy goodwyll. B pahteoule is the Lozde in all bos wave, he is good in all hys dedes. p refent is the Lorde to as many ascall boon hpm, to as many as call boon hpm of true belefe. a o them that feare hom he maketh all thonges acceptable, be heareth their cryenge, and faueth them. the Lorde Repeth all that love hom, and all the bigodly he woll banythe. m p mouth Gall fpeke the praple of the Lorde, & enery thonge lyupage thall forede bis boly name into all the worldes. The argument into the: C. ribi. 19 falme. Thys

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The C. ribil Blaime. The The Plaime is a playle of loke argument weth the plaime befoze, laue that here the 1920: phete difmabeth chefelp the truft in men, when it is fo that Bod is he whyche alone both mape faue and woll faue all that truft in hom. Athety: tle of the 19 faime. 19 zaple pe the Lozde. TSbe. C. rivi. Pfalme. Lauda anima mea. Raple the Lorde mp foule. I hall prayle the Lorde whyles I loue, I thal fonge buto my Bod, as loge as I that have my bepnge. tuanot in princes which are but me, in who there is no fauvnge helth. thepr breth goeth forth of thep; bodps, and by and by they are turned into they? earth in the same dape all thep; counsels perpite. n appp is he that seketh helpe of the Bod of Ja cob, and whose hope is the Lorde has Bod. mo bych hathmade beauens and earth, the fee, and what so ever are contagned in them why che kepeth hys promple for ever. mo hych avengeth me bered wrongfully, whych grueth meate to the hongry, it is the Lozde that lofeth men in holde. the Lord grueth leght to the blonde, the Lord lefteth bemen oppzelled, it is the Lozde that lo: ueth the reghteous. the Lorde kepeth Araungers, he lefteth buthe ponge fatheries and the wydowes, and the pur: poles of the bugodly be turneth bplyde downer to be Lorde Malbe konge for euer whyche is the

The argument into the. A. pibit, plaime.

Loide.

Bod, D Spon, into all ages. Waplepethe

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The. C. tlbij. 19 falme. Fol.c.tii. ment of Inthes plaine the prophete exhorterb Ac 1920: tael by name to the prayle of Bod, and alfo the ci when telpus of Jerulalem. mape Tabe. C. ribit. Pfalme. Laudate dominum. e tp: maple pe the Lorde for it is a pleafaut and iopfull thonge to praple our Bod, there is nothpage to to be delyzed as the prayle of hom. The Lorde thall rettoze Jerufalem, and that ga ie, 31 ther together the fcattered outlawes of Afrael. naue ne healeth the broke in bette, and eafeth they? heup labours. who to e nombreth the Carres, and apueth names to them all. d bp o reat is our Lorde and great is hys power, his the wet mape no man complebende. a he Lorde lefteth by the meke lowlyones, and Ja the proude bigodige he cafteth downe to the grounde. fee, S page peto the Lorde with thankes grupage che touge pe buto our Bod wyth harpe. no hych ouerledeth the heavens with cloudes, pch and prepareth rapne for the earth, and bringeth hat forth graffe in the bylles. mo hych grueth catall they? foode, and meate als 010 To to the raupus chekens callpage for it. io: To e beleteth not in Arength and Aronge Gebes, nepther hath he pleafure in the trompets of me. he B ut hos pleasure is in them that feare bom , & ICI trust boon has mercy. * p zapfe thou the Lozde D Jerufale, prapfe thy gę Bod D Spon. be Holitishe that hall arengthen the barres of the gates, and thall lade the citciens wethin the worth plenteous gyftes. Its De

The C. cloffil Blalme.

To e endueth thy coffes about the weth peace, & fatpffpeth the wyth the moode pured floure of the wheate.

De fendeth forth hps pleafures into perth, his commaundementes runne forth Cwyfelp.

o gpueth downe mowelpke wulle, & the hole frome he scarreth lyke asthes.

To e calleth forth hps haple loke gobbetes of bred

who mave abyde typs colde?

o fendeth forthe hps worde and melteth them awaye, heledeth backe hys wende, and the wa: ters deoppe downe.

T tis he that tolde hys pleasures to Jacob, and hps ordpnance and becrees buto 3fraell.

the pth no nacyon hath he thus delt, nepther to any other byd he publy the hys decrees.

The argument into the C.ribin, 19 falme. In this plal the prophet exhorteth all crea tures both heuenly a errly to the prayle of Bod. The tytle of the plat. page pe the Lorde.

C The. C. ribiit. 19falme. Laudace doming. Raple the Lord pe heuenly myndes, pragle pe hom all that are about.

Daple him all aungels, praple him all his hoffe coundaboute hom.

papfe him fonne & mone, papfe him all bright and dopnynge flarres.

paple him the mooffehpgheff heavens, and pe waters that are about the heavens.

Draple pe the name of the Lorde, for he made all thonges woth a worde.

H no hath made the to Clande falle into all worls des, he hathe gruen them a lame whyche they bzeke not.

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The criticiplaine. Fol.criff. praple pe o Lorde al creatures of the earth:dra: e, & ce of gons and all tepe waters. Hyte, haple, inowe, gle, stormpe wyndes boinge his hts commaundement. o dimicapnes and all bye hyllps: frutefull trees 1026 and all Cedle trees. H il wylde beattes and tame, all thynges that crepe, and fethered foules. nzed Byinges of the earth and all people:princes and em all the rulers of thereb. spugle men and mapbens; olde men and ponge wa: prapte the name of the Lorde: for it is only hegh and and fpreadeth ouer earth and henuens. To that tyfte op the power of the people: it be: t to commeth his farnctes to prayle hym, whyche haue profested hom : enen Ifrael his owne peo: ple which commeth buto hym. rea The argument into the Crie. 19fal. •00 In this plaime the prophete exhorteth If rael to prayle Bod. The tytle, prayle the Lorde. nQ. Tancidelie ipfalme. Cantare ono. pse Tynge pe to the Lorde with a newe optive: his prayle thall be in the congregacyon of ffe the Capuctes. T frael half reiople of his maker: and the coty: bt zins of Spon of thepz konge. Thep hall praple his name with teompet:fpnge pe pe buto hom with tabzet and harpe. Hoz the Lorde well pleafed with his people that all apte lowlpones with his helpe. gapuctes thall retople euen from thept herres: 215 and the nobles hal triumphe in they? coutches. ep The exaltynge of Bodis in thep; throtes, and mthep; handes a two edged fwerde. fe 19 DO

The.Cl.19 salme. To take bengeaunce bpon the Bentyles, and to correct the people. To bynde thep; kynges in chaynes, and they? mood noble rulers in fetters of pron-To erecute judgement among them as it is wait ten: this glozpe thalbe buto all that are his fapus ctes. THe argument into the Clofalme. In this plalme the 19 20phet erhotteth to the prayle of Bod: and that not onelpe weth popce, but with all maner of mulpcat intru mentes. The tytle. Paple pe the Lorde. The Cl. pfalme. Laudate dam in fanctis. Laple hym that kepeth his relidence in his fecrete holy place:pragle him that rapgneth in the firmament, the feate of his power. D raple hom for his arength: praple hom for bis almyghtpnelle. 2) zaple bym with lounde of trompettes: praple bym with lutes and harpes. D zaple bym with tympane and tabzette: praple bom with organes and popes. Daple hom with foft claricombales:praple him with loude clarycombales. Thatfoeuer thonge is endued with breath, let it pragle the Lorde. Loue pe the Lozde. finis.

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The table.

Fol. Criiil. Confitemi iii pla.crbiii Ad te die leuaui pla. rrb Confitemi. b. pla.crrrbi Confitebo2 pf.crrrbiti Afferte domino plairrir Cantate in. plalicrip

Ad te dhe cla. pla. rrbig Audite hoc oes plat, rlir Attendite po pla.lrrbig Ad dominum Blaker Ad te leuaui plal. Crrif

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Beaty bir q non. 19 fal.i. Beati quozum. Pf. rrri Benedică dão pla-reriii Beatus qui intel. pla:tli Benediriai do pla-lereb Bonum el confi pfal. reg pla. Cili La plal-Cun Ű÷

Benedic Aenedic Beat9 bir qui ti.pla. Crii Beatimmacula. pf.crir Beati omnes pl. Crrbin Benedicty ons plicklini cum inuocar

Conferua me Blal.rvi Deus repulifit pfal.ir Celi enarrant Conficebimur ti. plirb Deus milereatur plixbii Cantate dno i. plal.rcbi Deus in adiuto pfal.lrr Cantate f. Pfal.reviii Deus indicium pfa.lrrii Confiteminio. i.pl.Cb Deus benerunt pf.lrrir Conficemini do. pl.Cbi Des fletit in ly.pfa:lerris Coficemini do. ill.pf.cbil Des quistimi.pf. lertiti Conficeboz ti. ipfal. Cri Domine de fa. pf. leer biti

Domine quid 19 fal.iit Dominene in falbi. Domine deus 19 Cal: bif Domine doming pla bitt Dirit inlipiens pla. riffi Dne quis babita:pfal.ru Diligam te Blal. pbit Dhein birtute plal.pri Deus meus deus pl.rrif Dominus regit pf. rriff Dñi eft terra 19 fal. prifit Dās illumina platerbit Diritiniums plagrebi Dienein g. pfal. rer bift Diricultodiam pf.rrrip Deus auribus plal. rliffi Deus noller re: pfa.rlbi Deus deozum 19 Cal.I pfal.iii Diritinfipiens pfal.liii Confitebog tibi plal.ir Deus in noie tuo pf. lifft plal.rir Deus des meus pla.lriig

19.11.

Die refugium. Pfal. rc. Deus laude mea.pla Cir Inbilace i. Deplotundis pl.Cret. Jubilate. #. Die clamani pfal. Erli. Die er. y. 19fal. Crliy.

Eripe me.i. Blal.lir. Eraudi des depre.pf.lri. Erurgat deus pla. lebii. Milerere Ecce qua bonu. pf.crrrny Milere .it.

Das reg. Deco. pfal. rein In domino con. pfal.ti. Deus bitionu. pfa. rein Judica me dne pfa. rrbi. Das re erul. plat. reby. In te dae fperaui plerri Dusteg.iral. plal.reir. Judica me dom.pf.rerb. Domine er. t. 19fal. Cu. Judica me deus pl. rlig. pfal.lrbi. Dirit bominus. pfal.cr. In te bomine f. pfa.lpri. Dileri quonia. pfa. Crbi. Inclina die.pfal.lprbi. momine non.pla. Crrti. In ericu Afrael. pf.criif Die probatti pla.crerie. In couertendo pl.cepti

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Laudate pueri pfal.criit Laudace dam plat. crbis. Erandi domine. pla.rbij Leuaui oculos plal. crri. Erandiat te do. pfal.rr. Letatus fum pfal. Crris. Eraitabote dhe pla.rrr Laudate nomen pl.crrrb Eruttati iufti.pla.ppriij. Lauba ata mea pla. cribi Erpectans erpec. pfa.rl. Laudate do.qm. pf.culbf Bructautt coz. pfal.rib. Laubate do. de. pf.cri big. Erandi deus oza.pfal.tb. Laudate do.in fan.paf.cl

Eraudi des oja. pl. friig. Magnus wmi.pla. rlbig pfal.li. Erultare to ad.pf.lrrri. Miferere ij. pfal.tbi. 19 fal. lht. Eccenunc plat. Orrrity. Milericozdias do.pf.cri. Eripe me .tj. pfal. Crl. Miferico; dia eiu. pf. Ci. Eraltabo te deg.pla.criv Memento do. pla.crri.

Füdamēta ei?. pl. lerebij

fol.crb. mbe table. Roliemulari.pla.rrrbij Duihabitatin pfal. rci tie Monne co lub plat.lrg. Qui confid unt pla.crrb. bis Moto in indea pla. Irrbi. rri Monobis dhe plal.crb. tb. Mili qu doming. p.crriff Saluume facto: plal.rff ıij. Rili do.edifi.plal.crrby. Si vere btig iu. pla.lbiff bis Saluum me fac plat.lrix Ti. Sepe erpugna: pla.crrip Die pfal.ribis. Supflu.Ba.pfal.crrrbis Des gente. IT+ ui di Baratum coz pfal. Cbiti. Te det hymn9 Pfa.lpb riil Quare fremuerunt pla.if Merba mea auribe pla.b otj+ Quare domi.recel.pfal.r @fquequo do. 19fal,rig Ti. Queadmodu de plat.rli At quid do. platitriii. CÜ+ Quid glo. in ma.plal.li. Woce mea ad pfal,lrrbif th Quam bonus plal.lrrig Minite erultem? pla,rcb bt Quare de repu.pf.lrriff Moce mea ff. Bfal,crif. bű Qui regis Afrael pf.lerr lű. Qua dilicta plat. lepriff Finis tabule: cl Playle gethe Lozde euerlalipnge: niii 110 bí. 111+ ri. Ci. Ü+

C Certapue Bodipe prapers thorow out the yeare, commenty called Collectes.

The fyla Condage of Aduent.

And teache be thy pathes.

Sand come, that (thou defending bs) we may escape the perpiles of our spanes hanginge over our heades, and that (thou deliqueringe bs) we may be saved. Mohych lyuch and caygnest worke wethout ende. Amen.

Out of Syd is papperance of hys beau Dur Bod Hall come openly. (tye.

Epire bp (D Loide) oure herres to prepare the wayes of theme only begotten, that our myndes beginge purifyed by hys communge we mape ferue the. Mohych lyuest. &c.

Tabe thyzde fondage of Aduent.

And byfice be with thy helth. (kyndnes Ind byfice be with thy helth. (kyndnes Independent our prayers we befech the our Lorde, and lyghten the darckenes of our injude with the grace of thy bilitacion, thorowe our Lorde Jefus Christ. Amen.

The fourth sonday of Aduent.

Terle. Heare not D pe weake herred.

Our Bod hall come and saue bs.

Aple by we beleche the Lorde thy power, a come and succoure be with great strength that

19 2apers called collettes fol. Crbi. that by the helpe of the grace, the fauoure of the mercefuli mende mape bienge fpedelpe to pa ffe, that thonge that oure fynnes hyndre: which to.

CIn the dape of the natputtie of Chain: Merle: A cholde is borne to bs:

A fonne is appen to bs:

Bod which madell the most holy troth to ware clere to the thyngings of the true lyght que we befeche the, that we whiche in earth ac: knowledge the mylleries of this lyght, may have in heaven the pleafaunt fruition of the fame .

Baunt, we befeche the almyghtie Boo, that the newe natpuptie of thone onely begotten thotowe the flefthe, maye delpuer be whom olde bondage holdeth buder the poke of fynne:thozow the Lozdetac.

The fyll sondape after the natpuitie of Chipk the Lorde rapgneth, and hath put on

beautpfulnette.

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The Lorde hath put on arength & hath

apzded hom felfe.

Impghtye euerlaftyng Bod, gupde our w= inges in the pleasure: that in the name of thy beare fonne we may abound to good workes On the daye of the Epiphanpe, or appearing. Merle. They hal com to the whiche speake envi of the. And that worthyp the fleppes of thy feet Do the illuminatour of all Bepthen, which this day by dell open the onely begoten to \$ Berthen(a flare being hyd) graunt to thy people that they mape eniope perpetuall peace : a poure into oure hertes that thynynge lyght that thous bydeft breath to the mondes of the thre konges. CThe fpeu Condage after Epiphanie.

Merle

papers called collectes.

merle. A he Lorde hach thewed forth hes fas

In the leght of the heathen he hath des

clared hys infice.

Despres of the people humbly besething the p they mape se those thenges which they ought to bo, and that they mape have arength to fulfyl the thenges, which they se, thosow Christer.

The feconde fondape :

Atte. A the earth mought worthpp fo God And lynge plaimes to the name o most byghe.

Amyghthe everlachinge God which gover ned both heavenly a earthy thinges, heare out players mercyfully / and graunt the peace

to our tyme, thosow our Lorde Jelus Chaia.

The thyrde fondage

merte. The Lord rapgneth the earth mought

A Lmpghtpe & eternal God, loke mercyfully boon our weaknelle & stretch out the right hande of thy maiestye to defende bs, by Christe.

Merle. I orde heart my prayer.

And let my crye come buto the.

O many perple, through mane weaknes are not able to flande, goue be health of mynde a bor dye that by the heipe we mape ouercome those thenges that bere be for our synnes.

The fyfth londage.

Orde heave my praper.

And let my crye come into the.

Papers called collectes. Fo.crvii.

Debelech the DLorde, kepe thy famplie with continual mercy, that legang it leas neth byo the only hope of heavenly grace, it may always be defended by thy protection, thorowe the Lorde Jesus Christ.

Merle. Lozde heare my prayer.

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And let mp crpe come buto the.

Que the people D Bod, and make them to pelve them felues to the name, that beinge occupied in druine offices they make enjoye tem; potall thenges profetable, and eternall gefres luckely, thorowe our Lorde Jefus Christ. Amen

The londage of Septuagelima.

Merle. I will love the O Lorde, my Arength?

The Lorde is my lure holde, my refuge

mp delpuerer.

the prayers of the people that beinge in fely punythed for our synnes for the glory of the mane we mave be mercyfully delyuered.

The londage of feragelima.

Merle. A ple Bod, belpe bs.

And redeme be for thy holy names take.
OBOD whych feelt that we have cofedence in no dopinge of ours/graunt mercefully that by thy goodnes we mape be defended agaput at danners of the world and tempracions of the denell, thosow our Lorde Jesus Christ.

The fondage of quinquagefima.

Merle. I a the Lorde Acrust let me not be cons founded for ener. Delpuer me in thy instice.

Deare

Brayers called collectes.

The bondes of lynnes kepe us from all aduerlite.

The feconde fondape in lent.

Metle. To ploide I have lyfted by my loule My Bod I trutte in the, let me not be hamed.

Okepe be inwardly and outwardly that we may be defended from all aduerticies in the body and that we may be clented from eucl thoughtes

in the monde, through our Lorde &c.

O Bod whych lufted not them that synne to perpshe, but that they be converted, a lyve, differre we beseche the begeauce due to our synne and graunt pyteynge us that our dissemblynge, encrease not revengeaunce, but that thy mercye for synnes maye alwaye aboute, thorow Christ.

Merte. To the I have lefted be myne epes

Mobych bwelleft in the beauens

wythes of the huble, and tretch forth the rygh hande of thy matelipe to our defence, thor row our Lorde Jelus Christ.

The fourth fondage in lent.

Gerte. Clente me Lorde from my byd fynnes fro prefuptuous fautes kepe thy feruat

Oka unt we beseche the almyghty Bod that we whych be punythed for our deserupnese, may take brethe agapne & be recreated by the conforte of thy grace, thorowe the Lorde Aclustic.

Merle. The heavens thewe forthe the glorge

Papers called collettes. Fol. Crviii.

And the firmamet declareth the workes

of his handes.

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Okable facramentes, graunte we befeche the, that the people by the bounteousnesse mape never want tempozall appes, and that they professe and go forewards in eternall institutions: (thou preserving them.) Amen.

The forth Sondape.

Merle. Lorde holde not of thyne helpe fro me.

Baue a regarte to mp tefence.

Amyghtpe tuerlatigngr Bod, whiche wol: Aut that our faupour thouse recepte fleshe and suffre the crosse, to grue an example of lowly behaupour to men: geaunt for the mercy that we maye have both representations of his patience, and also felowshyp of his resurrection. Through the same Lorde Jesu Chaptiec.

Collectes in the pallyon weke.

Gerle. Beuenge(D Bod)them that hurte me: Subdue them that oppzelle me.

O me which faynt and fayle in so many aduer: sities by reason of oure weakeneste, by the meas nes of the pastyon of thync onely begotten, maye be recreated and refreshed.

Merle. Delpuer me Lozde fro myne enemyes.

Loide I fipe to the.

Amyghtpe eternall Bod, graunte that we mape to ble p misteries of the Lordes pastio that we may recepue forgyuenesse of our sinnes.

Merfe.

Metle. II orde heare mp praper. And let mp crpe come buto the.

O Bod which woldest that the some shulde hange on the crosse for his that thou might test droug awaye the power of the enemye, from his grafit to his the secundence that through the passion of the same the some we mape be deligue red from cueriastinge death. Amen.

Berfe. O pflethe berelp is meate.

Ob whyche half lefte the remembraunce of the passion buder a maruelous sacramente graunt we beseche the that we mave so worther the holy mosteres of the bodge and bloude/that we mape alwayes fele in by the frute of the respension, which iquest and rapgings.

But for be all delpuered lipin.

Dide Iclu Chille whech napled and hans ged for the redemption of mankende theds dell theme owne bloude, have mercy on by beeng opprected and despled wheh spane, a bouch saue to desende by through the most holy passion and beath, against all the deceptes of the deuell and spane, whethe depotes deeper and the southest worked against and spane whether by best deceptes of the deuell and spane, whethe depotes deeper and the southest.

Merle. The Lorde destropenge battaple The Lorde is typs name.

Otestamentes to celebrate the paschall sacrar ment, graunt bs to buderstande the mercy, that by

prapers called collettes. Fol.crit. by the recepupage of these thy present geftes our lokenge for thynges to come maye be stedfast. I On Caster daye.

Merle. In thy refurrection D Christ

Beauen & earth mought reiopfe:p;aife

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Obate opened buto be the wave of eternice, (death beying bainquished) fet forewarde out de lyres in apoping whych thou breathest into be in prenentyinge, that we make both obtains perfyt lybertie, and profyte to cuerlastying lyte, thorow the Lorde Jelus Christ.

O Do whych bigghtenest thys daye with the glozye of the Lozdes resurrection, continue in the piogenie of thy newe familie the spiece of adoption that being evenued in mynde and bor by they make serve the purchy, thorows Chist.

The full fondage after Balter.

Merle. Our Eatter Christis offered
Let ve feat in voleuended breade of pur

renes and truth

O Bod whyche alwayes makelithy churche mery a glad with some newe byth, which hall made this paschall sacramet for a covenaut of mans reconciliation, give to our soules, that we maye followe in effecte that we celebrate in profession, thorough the Lorde Jesus Christ.

Athe leconde sondape after Caller Mecle. T pue thakes to the Lozde because he is

Bycause his mercy endureth for ever Bod whyche in the humilite of thy sonne dyddell lyfte by the depressed world, grant enertallynge

Prayers called collectes

enerlatinge tope to the farthfull, that they may have the fruition of ecernall myth, whom thou had delevered from the chauces of eternall wath thosowe our Losde Jelus Chil

The three fondage after Calter Terfe. O ake morth to the Lorde all the earth, praylethe Lorde

Synge plaimes to hys name, praile the Lorde

O Bod whych shewest the lyght of thy truth to them that erre that they maye returne in to the waye of ryghteousnes, graunt to al them that professe Christe both to eschewe those them ges that be agapus Christes name, and to follow those thonges that be concentent ther buto, tho rough the Lorde Jesus Christ

Werle. Spinge to the Lozde a newe fonge

Because he hath we maruelous thiges
O Bod whyth makest the soules of the fagth:
full to wyll one thynge, grast to thy people
that they maye soue the thynge whyth thou com
maundes, to despre the thynge whyth thou pros
myses, that amonge moundague thaungeables
nes, our herces may be there fired, where sincere
toyes be, thorough the Lorde Jesus Christ

The fyfth fondage after Kaller

Berle. D eclare the bopce of mpath

For the Lorde hath delyuered his people Bod from whome al good thringes process graunt to the humble, that be the inspirar cion we mave have good togications, and that we mave do the same thringes thorowe the good uernaunce, So be it

papers called collettes. Fol.Crr. On Alcention Dave ay OLE HI people clappe your handes th Make mysth to Bod in the bopce of tris umphe Raunt we beseche the almyghtpe Bod that h, we which beleue that the only begotten at cended into heaven as thes dape, mape continue he wyth our myndes in heavenly thynges. O Bod whole sonne ascended myghtelpe into :lj heaven, and by hys arength leade captivite cap: tine, graunt we befeche the, that oure Lorde Je ın fus Chrift mape grue be fuche gyftes, as be then m 15 gage to bps disciples, Amen. I The Condaye after the Afcention. v 0 Merle. The Lorde is my lyght, and my health. Mohome Gall I feare Impghtpe eternall Bod graunt that we mape beare euera benoute mpnbe toward the and that we mape ferue thy maielige with a Cincere herte. on Mohytsondaye Merle. The Apolles spake with sonder toges The glozious thynges of Bod Raunt we beleche the almygher Bob, that the bipghtnelle of the clerenelle mape cuer figne buto us and that the lyghte of thy lyghte maye confirme the hertes of them that are borne anewe, by the illumination of the holy good, tho roughe our loide Jefus Chift. Con Trinitie fondage merfe. met be blelle the father and the sonne myth the holp gooft. Let be prayle hym and crafte hym for euer. Almyghtye

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19 : apers called collettes.

Ampghtpe eternall Bod whych hast gpuen to the fernauntes to knowe the glozpe of the eucrlastinge trinite in the confession of true fayth, and to worther the buite in the power of the maietipe, we beleek the that by the strengthe of the same fayth we mape be defended from all aduersities. So be it.

Ethe fondape after Trinite Berle. It orde in the mercy have I trufted And mone herte hath rejoyled in the facupage health

Obly to our callinges. And for almuch as mas weaknes can nothinge we thout the, grant the helpe of the grace, that in perfourminge the cosmandementes we may please the both in well and acte. Amen.

The seconde sondage after Trinite

The Loide is my fure hold, and refuge O Loide let be have perpetuall lone and also feare of the holy name, for thou never takell the governaunce fed them, whome hendructelt in the sucrese of the love, thouwe our Loide.

The thyide londage after Trinite merce on me Epcause I am alone and poore

O Boothe defender of them that trust in the wythout whome there is nothenge strings, nothenge hole, multiplie bed by the mercy, that (thou bepage gode) we mave to paste over by tem potal goodes, that we lese not everlastenge, tho towe our Lorde Jesus Christ.

The fourth londage after Trinite.

Merle

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19 2apers called collectes. Fol.cpri. en Merle. Belpe be Bod our laupnge heith and for o honour of the name delever be Of ue Raunt we befeche the that both the courfe of of thes wollde may be gupded to be in the he order, and that the church mape reiople in peaces all able benocion, through the Lorde Jefus Chrift. The. b. fonbaye after Trinite. Merfe. O Bod our defender beholde and loke boon the feruauntes as Bod which hade prepared muilible then: ges to them that love the, poure into oure as hartes a lone towardes the, that louvinge the in ãs all thonges and about all thonges we mave ob: he tapne the promptes whech patte al delvice, tho Õ: rough our Lorde Jefus Chrift. 11 Tabe. bi. Condape after Trinite. merle. The Lorde is the Arength of his people And the defender of the health of hos Chriac. ge Bod of powers whole are al thonges that fo be good, plant in our bertes the love of thy eA name, and make in be encreafe of religion, that Û thou mayed therpthe those thonges that be good and kepe with the affection of pptie the thinges that thou hall therplied, thorough the Lord Je ne fus Christ. The.bij. Condape after mrinite. 30 Werle. O all pe heathen clappe pour bandes ۲. make mysche to the Lorde in the bopce lt of reioplonge. m Bod whole proutdece in disposition of thin 10 ges is not beceaued we humbly befeche the that thou welt remoue all thenges hurtfull and graunt to be all fuch thenges that thall profete Ce

bs, thozowe our Lozde Jelus Chrift.

Actle. O Bod we have recepued thy mercee,

In the my dell of thy temple.

Of the bealwape (D Loide) for the merche a specific to thenke and to doo suche thenges as be good, that we may eleve lyke the, whiche can not be without the.

The.ir: londage after Trinitie.

Merfe. Beholde, Bod helpeth me.

And Bod is the recepuer of my foule.

Depote let the eares of the merche be open to the thene humble peticioners, and grant to the that befeche the theps befores, and make them to request those thenges that please the.

The.r. sondage after Trinitie.

Ucrfe. mohen I cryed to the Lorde.

Be hearde my boyce.

Organge and haupinge mercye multiply byo be the grace: that feinge we fire to the promptes thou mayed make be partakers of the heuenipe goods: thorowe the Lorde.

The ri. sondage after Trinitie.

Berfe. O Lorde, I have cryed to the my 1300,

Departe not fro me.

A Langhtpe everlalipnge Bod whiche in the aboundaunce of thy goodnesse excedes the descriptions, and telepres of the supplyauntes, poure boon by the merce, to forgue the then ges that coscience feareth, and to abte that, that our praper presumeth not.

The.. rij. sondage after Trinitie.

Merle.

U

Bravers called collectes. Fol.crrii. Merle. I wol bielle the Lorde alwayes. Dis praple halbe al wapes in my mouth Impahtpe and merceful Boo of whose artt it cometh that the farthfull ferue the woz: thelp and laudably, graunt to be we beleche the, 83 that we maye runne to the promptes withoute 25 he Comblynge: Thorowe the Lorde. The rig. Condaye after Trinitie. Merle, God, the Bod of mp health. In the dape have I cried, and in p night befoze the. to - Ampghtpe euerlafign ge Bod gpue to bs en: hē creafe of fapth, hope and charitie, to the ob = tapupage of that which thou promplett, make be to to love that which thou commaundell. The.riig.Condape after Trinitie fondape. Merfe. I orde, thou art our faupour. From generation to generation. pa Dide we befeche the, kepe thy church with bs Ces perpetuali mercpe, and bycaufe mans mozs be talitie falleth without the, by thy helpelet it be drawen from nopous thynges, and led to helth: full:Ahozowe the Lozde. C Therb.fondape after Trinitie. D. Merle. I t is a good thynge to prayle the Lord And to fynge to thy name (D mooffe the hygheat.) Lozde, let the contennall mercee cleanfe, be and befende thy churche : and fol as moche es. as it can not flande without the, let it alwaye be 211: gouerned by the. nat Thorughe the Lorde Iclu Chapit thp fonne. The phi-londage ofter Trinitie. ſe. 3733E D. U.

Brapers called collettes.

Ter the be confouded that leke my loule. The befeche the Lorde, let thy grace presuent and followe be, and make be alway bulge in good workes.

The. rby. fondape after Trinitie fon.

Berle. Thou art tult D Lorbe

And thy lungement is ryght.

O maunte we beseche the Lorde to the people, that they may eschue whelith infectios: and that we maye followe the (D Bod) with a pure mynde.

I The. rbig. Condape after Trinitie Con.

Berle. Det my praper be drected:

As incence in thy lyght.

Let the operation of thy mercye (D Lorde,)
gupte our herres we befeche the, bycause we cannot please the without the. Throughe the Lorde Jesu Chryst. &c.

The.rix.londape after Trinitie.

derle. If I hal walke in the myddle of the ha

I wyll feare no eupli.

Impostipe and mercyfull Bod hauping pi:
tye on vs., foreclose all thyinges that he a:
gapul vs., that beinge readye bothe in mynde and
bodye, we may execute the thyinges that he thyine
with fremplies.

Merte. O he epes of all loke to the Lorde.

And thou gruelt to them meate in theps

O Lord we befeche the, being pacifped, grant parme and peace to the faethful, that both we

19 tapers called collectes. Fol.crritt. we mape be cleanled from all offences , and ferue the with a confident monde. W The rri-fondage after Trinitie fon. Merle. O ploule in thy faupnge health: And in the word hath greatly truffed. De the familie with contenual merce, we Defeche the Lorde, that beinge free by the protection from all aduerfities, in all actions it maye be devout to the name. The rry. londape after Trinitie derfe. s hewe to be Lorde thy mercye: And grue to be thy faupage health. Bod our luccour and frength, be prefent at the godly prayers of the churche, being au: ethoure the felfe of all godienelle: and graunte, that we maye obtaine the thonge effectuoulipe, that we require farchfully: Through the Lord. DE-The exigison days after Trinitte merte. Me wyli prapfe Bod all the daye longe. And we woll worthpppe bys name, all the daye longe. I Aple bp, we befeche the Lorde the wylles of the farthfull , that more promptive erecus tynge the frute of deupne ferupce, they maye ves cepue the greater remedpes of thy goodnelle. The triff. fondape after Trinitie Merle. O Lord pf thou wolt observe iniquities Moho chaibe hable to above the! Slople, we befeche the , the fautes of the people, that by thy goodnette we may be te lpucted from the bondes of our fpnnes whiche we have commetted thosowe our frapitpe. a The.rrb.fondape after Trinitie. merle. II orde thou hall blelled the lande. Thou

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Hou had tourned awaye the captivitie of Jacob.

A Impgitte everlationge Bod whiche those towe the grace healest bothe bodges and soules, we humbly befeche the maiestie, that besinge pacified by the mergtes of theme ovelve besinger forme, thou well thelpe be nowe and here after.

C 19 zapers concernyinge laynctes.

Merte. & here was a man fent from Bod:

Mohole name was John.

O kaunt we beseche the almpghtpe Bod, that the familie mape walke in the wave of helth and in folowpage the exholtations of John the followers, it mape come withoute feare to hem whome he followed.

I apon the daye of Beter and Baule.

And they works in to all the endes of the earth.

O Bod which hast confectated the churche in the fagth of Peter theme Apostle, which als so haste bouches aued to ione blessed Paule to preache the glory to the hepthen: graunt that all we which kepe the remembraunce of theme apposites, may be encyched with spectual rewards.

Merle. Many synnes were forgynen her.

For the loned moche.

Chaunt to be mootle mercyfull Bod that as marye Magdalene in loupnge oute Lorde Jelus Chepfie aboue all thonges obtained parton of her fonnes, so we also may obtaine of the mer cye

19 :apers called collettes. Fol.crriffi. mercpe euerlatignge bleffednelle. Throughe the tie same Lozde. I on Sapuct Laurence dape. 0: Merle. Mord thou haft crowned hom with glo: Ott rpe and honour. 125 And hall fet hom over the workes of tho e: hances. TE Raunt to be almoght pe Bod that we mape quenche the flames of our byces, which byd: tell graunt to blelled Laurence , to overcome the fyre of his tormentes. On the allumption of Mary. tierle. Haple mary ful of grace the Lord ac. at th Bleded be thou amongelt women. ac. Lorde lesche venerable fealt of blelled ma: m rp relogte be which luffred tempozal death, and yet was not depretted with the bodes of wath which bare thy conne of her felfe incarnate, and beleved hym to be the faupour. D of Of Saynet Bartholomewe. Merfe. Thy frendes are very honourable o god IT The dominion of them is greative Aren: thened. l: Impghepe euerlaftynge Bod, whiche haft 0 graunted a benerable and holpe mpath in II the featt of the bleffed appostle Bartholomewe, 05 grant to thy church we befech the, to love p, that he beleved, & to preach that, that he taught: tho. Con the natpuptie of Mary. Merle. Daple mary full of grace, the Nozde, ec. Bleffed be thou amongest women.ac. 3 Raunt Loide to thy fernauntes the gyfte of heanenlye grace, that to whome the frute of blelled mary the birgin was the begynnynge of bealth

19 2apers called collectes.

health the folempnite of her nativite mape those rough remediaunce of Chaill her fonne encreale, the peace of our foules.

I on fagnt michaels baye.

Metle. Blelle the Lorde al pe bys angels
Myghtpe in Arength whyche do hys co:

maundement

O Bod whych worth a maruelous order dispe fest the ministries of men and angels, grant haupage mercy that they whyche stande by the cuer in heaven mynistrynge, maye defende oure lyfe in earth. So be it.

Con fagnt Aukes Daye.

And they; wordes butothe endes of the earth.

Taunt we besethe the almyghtye Bod that as thy people denoucely observeth the tems potall solements of Luke the aposte and cuans gelist, so they maye have the fruition of cuerlas stynge solemnite, a that they maye receive those thynges effectuouslye that they celebrate in wy; shes loupingly

Terle. Thou halt make them princes boon al the earth

They halbe myndfull of thy name D Lorde

O Bod whych half grafted be to come to thy knowlege thorough the bletted apostles St mon and Jude, graunt be in profycynge to celes brate their eternall glorpe, and in celebratynge to profyte. Amen.

I on ashalowen dape

merle

Merle. Det che iufte reiopse in the syght of Bod And be delpted in mytth

Impghtpe enertallynge Bod/whych hall graunted bs godly to prayle all thy fayns tes buder one folemnice, we befeche the that the exemples of fayth and bertue beynge multiplyed thou wylte graunte bs the aboundance of thy mercye, thorowe our Lorde Jefus Christ.

On all foules dape.

Merle. The soulce of the ryghteous be in the hande of Bod
And the tourmente of malyce shall not

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Of holy paule thene Aposte concernenge them that slepe in Christ that we shulbe not be so ree, graunt we beseche the, that womage be suc kely brought to eternall loyes thorow thy some our lorde Jesus Christ communge weth all the departed. Amen.

And condempned innocent bloude

Claunt we belech the Lorde that we may fo lowe that, that we greatly eleme, and that we mape learne to love our enemyes, for we cele brace has bytch whych coulde praye for hys enemyes, thorows our Lorde Jefus Christ.

Con fapnt Ihon the Euans

Merle. God fedde hym wyth the breade of lyfe and buderstandinge. And gave hym to brinke the water of healthfull wyfedome.

Merny si papers called collettes.

Temphe and bipghten thy churche abount daucip we befech the, that illumined with the doctrine of Ihon thy bleded apolite and eua: gelic it maye attapne to everlating gyftes, the rowe our Loide Jesus Chill.

Conchpldermas dape.

And the punishmet of euel that not come noe them.

O Bod whole prayle thys daye innocent mar tyrs not in speaking but in openge cofested kyll in bs all evell byces, that our lyfe in maners maye profess that, that our tonge speaketh.

On the convertion of paule.

Another wordes but othe cudes of the

Obo which hast taught the whole worlde by the preaching of blested paule the Apossile, graunt to be we beseche the by the exemple of him whose conersion we celebrate, of we maye walke to the, thorowe the Lorde Jesus Christ.

I on the dape of the purificacion.

Anthe cytte of our Bod, in the holy hyl.

Anthe cytte of our Bod, in the holy hyl.

Ampghre Bod we humbly befech thy max tellye, that as the only begotten some was presented in the teple with the substaunce of our slethe, and tull Simeon sawe not beath, butyl he had sene the Christe of the Lorde so we also maye be presented to the weth purifyed myndes, & ob; tayne enertalizing lyfe/thorowe our Lorde.

Merle. Daple Marpfull of grace. &c.

Diagers called collectes. Fol.cribi.
O Bod whych woldest that the worde shulde recease stelle in the wombe of Mary the vir gene (the angel beenge messenger) grains to the humble ones, that we which believe her to be the mother of Bod followings her fayth, mare obstance eternall blessednesse.

Merfe. Thou halte make them princes

And they halbe myndfull of the name

D Hozde.

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O Bod whyche halte ertolled warcke thyne enangelist when the grace of enagelyke preachynge, graunt we besech the p thorow his learning we may profyte a be stayed by lyke fayth.

On philippe and Jacobes dage.

Merle. B etople in the Lorde D pe iuft

Praylyng becometh the ryght persones of the dear which makest be mery with the year by solution of philippe and Jacob thene Aposties, grains we beseech the, that we mave be enstructed by the exemples of them in whose ber tues we reiopse. Amen.

Merle. A be heaues thewe forth & glozp of god

And the firmamet both thewe the wor:

kes of hos handes.

O kaunt to be we beseche the eternals Bod to tetopse in the solempnitie of the bleded. R. Apostle that we mave followe the confession of hys fayth with connenient denotion.

Of Martyis.

Gerle. They lemed in the lyght of the bumyle to doe.

But they are in peace,

Brannt

Brapers called collettes.

O maunt we beleche the almpghtpe Bod that we which have knowethy glozious matters fronge in they; confession maye relogie of their felowshyp in eternall lope.

Of confestours.

werte. The Lord hath guyted the full by a right wave.

And hath thewed to him the kyngmome

of Bod. are DLoide our play

To the in the feast of the holy confessour Rather the example of hym we maye come to the which secued the worthelp on earth.

deele. Miththp beautpe and fapzenelle.

Booforthe profperoully, proceade, and

rapane.

Impghepe Bod, whiche chosest the weake thonges of the world to confound of strong whyche also amonge other myracles of the posmers, hast gruen the bictorye of matterdome to a fraple kende, heare by we pray the, that as we reiopse in the fease of the biested virgin fr. so we mape be enstructed with the affection of godly deruotion toward the. Thrugh, te.

I papers for fondipe thenges.

I for the forgenenelle of fonnes.

Merle. H com the tepe I haue cryed to the Lozde

the humble, and spare the synnes of them that acknowledge the same to the, that thou of the bounteousnesse mayest grue be both parhone and peace, thosow Christ our Lorde.

Spare

I

Players called colletes. Jol.crebif.

Pare D Lorde spare our synnes, a though continuall paper be due to be whych synne without ceasing, pet graut we besech the p those thynges whyche we deserve to perpetuals exile maye palle from be to the helpe of temporals correction. Amen.

Afor the health of our nepghboure. Merfe. Thon art infte D Bod & thy judgemet is roght

Do wyth thy fernaut accordinge to thy

mercpe

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e;

Al myghipe Bod, have mercye on thy fersuannt: guyde hym accordynge buto thy fas noure buto the waye of cternall health, that by thy gyfte he maye despre those thynges whyche please the and perfourme them wyth al strength thorowe the Lorde Jesu Christ.

Merle. II et peace be in thy arength And aboundaunce in thy towzes

Ofes, a good workes have they begringinge grue to the servautes that peace whech i worke can not grue, that both our hertes may be gruen to the commaundementes, and also be queete by the protection wer hour the feare of enemyes.

Merfe. To the I have lefte bp mone eyes

tes the sprete of tructh a peace, that they mape knowe the thonges that please the athat they mape knowe the thonges that please the athat they mape followe with all they? Arength & thinges they knowe, by Christour Lorde. ac-

agapna

prapers called collectes.

Agapul aduerlities.

Bedene bs D Bod of Israel

From all our insquiries.

Othem that be broken in herte, neyther negle creft the affection of them that mourne, be present at the prapers whythe we shake forth to the for our trouble, and bouchsafe to recease them mer cyfully that what soeset deselysh, and humayne adverticies entede against be it may be brought to nought, and be testroped by the purpose of thy mercy, that beynge hurte by no pursupages, we may give thankes to the in thy holy churche.

decle. Thou whych rules Israel herken abych leddest Joseph as a shepe

Lmpghtpe and mercyfull Bod beholde mer ceptully the people subjecte to the maiste, & let the reght hande of the petie kepe vs, lest the weath of butymely death come byon vs. Amen.

detle. I orde heare my praper and let my crye come buto the.

Olet go buhurte blessed peter loose the chap nes of the secuauntes put in prison, and spedely make be glad for they, deleueraunce, thorowe Christour Lorde.

According to the multitude of thy conspanions.

Hungheye Bod the Sautoure of soules whome thou louest and whome

Players called collettes Fol. Crrbite whome thou corrected thou kepell in, to amend; ment, we grue manyfolde thankes but the and trultunge in thy glorious goodnes we praye the that thou woide bouchfafe to have mercy on thy feruaunt, that the aductfarie of hys four presuagle not, but that the foule maye palle to eter; mall lyfe, thorowe the Lorde Jefus Christ.

Terfe. Tozde heare mp praper

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and let my crpe come buto the

Ogue to all our enempes peace and true love and graunt them remittion of al they; fpnnes, & belyuer bs myghtely from they; awaytes, thosowe our Lorde Jelus Chill.

Merle. Met god arple, a his enempes be displed And they that hate hym let them flee fro hys face

O whych maken al thynges to profyte them whych love the, gove to our herres in miolable affection of love, that the delyres which we concepue by the inspiration maye be changed by none evel temptation.

And renue a ryght sprete in our bowels

Of the holy good, that our fielh refloryshing where challite a holynes we may serve the was a chast body, and please the worth a cleans herte.

For humilite.
For beare my prayer.
And let my crye come buto the:

D 1500

Diapers called collectes.

O Bod whych relyfield the proude and gruell grace to the humble, encrease in bs the bertue of true humbles, an exemple wherof thy ons the begotten gave to them that beleved in hym, that thorough prove we never provoke them ins dignation. Amen.

agaput the aduertities of the church Bod we beleche the bepnge pacifped aonipt the prayers of the churche, that enempes, all errours bepage bestroped weth the sprete of thy mouth, it maye ferue the woth a quyet, and chiftian lybertie, thosow the Lorde Jefu Chift. - & befeche the Lorde admptte bepnge pa: cifped our prapers, and in the defente of thy cogregation worke polbe myracles of thyne arme, that thou mayelf defirove the papee of Antichtift, & all enempes and throwe Downe thep; bolde malapertnes worth the Arengthe of the rpght hande, tho: rowe our lorde Jelu Chria. Amen.

Ampzynted by Edwarde Mohytchurch Lum pziudegio ad impzis mendum foliim. The fonge of the threchyldren in the puen. Benedicite omnia opera.

trapfe pe the Lorde al his workes, prapie and extoll hom for euer. y eangels of his, prayle the Lord, pe hea uens praple the Lorde.

y e waters all that are about heaven prayle the Lorde, all the powers of the Lorde praple pe the

Lorde.

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the Sune and the Moone prayle pe the Lord, flarres of the framament praple pe the Lorde.

of he raphe and the dewe praple pe the Lord, at

the wyndes of Bod prayle pe the Lorde.

H per and heate magnifpe pe the Lorde, wonter

and fomer praple pe the Lorde.

n ewes and pe hoze froftes prapfe pe the Lord. froll and coide plaple pe the Lorde.

I fe and fnowe prapte pe the Lorde, nyghtes &

Dapes prayle pe the Lorde.

pght & darkenelle praple pe the Lorde, lygh: tenpages and cloudes laude pe the Lozde.

be earth mought prapfethe Lord, laude and

ertoil bym for ever-

If plies and mountapues praple pe the Lorde/ all that fpipngeth byon the earth/ laude pe the Lozde.

y e welles and fpipnges prapfe the Lorde, fees

and floudes playle pe the Lorde.

tar hales and all that moueth in the waters praple pe the Lozde, all byzes of the apre praple pethe Lorde.

at it beattes both wpide and tame praple pe the Lozde, pe chplozen of men praple pe the Lozde.

I et Afracit prapfe the Lorde , laude hym and ertoll

extoll hom for ener.

y e prefes of the Norde prapfe the Norde, pe fer:

naunces of the Lorde praple pe the Lorde.

y efpirites and foules of epgitteous men plapfe the Lorde, pe holpe meke in herre praple & Lorde a nania, Azaria, Bijael, praple pethe Lorbe, laude and excoll hom for eucr.

re lette we the father, the sonne, worth the holy goll praile we him & ferue we him for euermore

B lelled arte thou (Lorde) in the firmamente of heaven thou arrepraple worthy, glorious, and magnifped worlde wpthout ende.

T The longe of the bletted virgone marre

Magnificat anima. ec.

y foule magnifpeth the Lozde.

at no my fprete bath reiopled in 1500

my fautoure.

Ho; he hath loked on the lowe begre of hps handmapde, beholde nowe from hene forth, thali all generacions call me bletted.

Hot he that is myghtpe bath done to me areat

thonges, and bletted is hos name.

A nd hps mercy is alwayes on them that feare

hym through out all generacions.

to e hath thewed arength to his arme he hathe scatered them that are proude in the pmaginas cion of thep? hertes.

De that put downe the myghtpe from they! fea

tes:and harb exalted them of lowe begre.

Te hath fpiled the hongry wyth good thynges and bath fente awape the cyche emptye.

To e bath remembred mercy:and hath holpe hys

Cernaunt Afrael.

a uen as he prompled to our fathers Abraham and

Benedictus. and to hos fede for ever. O lorge be to the father, and to the fonne. ac. Cer: a sit was in the begringinge, as it is now.ec. The longe of zachary the prophete. pre Benedictus dominus. 1200 Letted be the Lorde Bod of Ilrael, for he De, hath voliced and redemed hys people. To chath rapled by an home of faluacion olp buto bein & houle of hys fernaut Danto. oze a uen as he prompled by the mouth of his hos OF ly prophetes, which were fyns the world began nd That we houlde be faued from our enempes, & from the bandes of them that hate bs. a ofulfell the mercy prompled to our fathers, and to remember hos holy tellament. To performe the othe whych he fware to our OD father Abzaha, the wolde grue hom felfe to bs. ta bat we delpuered out of the bades of our ene OF mpes, myght ferue hom worthout feare. ŋ, I n holpnelle and ryghteoulnes befoze hom, all the dapes of our lyfe. at at no thou chylde, malte be called the prophete of the hpeft, for thou halte go before the face of te the Lozde to prepare hys wayes. a o grue knowlege of Caluacion buto hos pco: he ple, for remillion of theyr fynncs. though the tender mercye of our Bob, by the whych he spryngping fro the hpc hath oplited bs ea o grue leght to them that fpt in & backenes, and in the hadow of wath and to grub our fete 25 into the wape of peace. of losp be to the father, and to the fonne. &c. 15 asit was in the begynnynge, and as it is. &c. CThe longe of Simeon. Runc dimittis. Cc. ns Tord

Aunc dimittis

Dide nowe lettell thou thy fernaunte des parte in peace, accordinge to the promple. I orbe my epes haue fene thy faupnge bealth.

mo hech thou half prepared before the face of al

people.

pght to be thewed buto the gentyls, and to the gloppe of thy people of 3 frael.

Glospe be to the father, and to the sonne, and to

the holy goon.

a sit was in the begynning, and as it it now and euer falbe. Sobe it.

CEhe longe of Augustyn and Ambrole.

Te deum laudamus.

Eptaplethe (D Lozde) we knowlege the to be the Lorde.

H Il the earth with worthip the, which art

the father euerlaftpinge.

othe cree forth all angels, the heavens/and all the powers therin.

Tothe thus cryeth Cherubin and Seraphin

continually.

Dolparte thou. holp arrethou.

Dolpartetbou.

Thou arte the Lorde Bod of hooftes.

Deanen and earth are fulfplied wpth the glozp

of thy maieupe.

the glorious copany of & Apostles prayle the. the goodly felowsbyppe of the prophetes wor thyppe the.

the fellow shyp of the marty 28 praple the.

The holy cogregation of the faythful through out all the worlde magnifye the.

Thep

Te deum. thep knowledge the to be the father of an infi: DES mite maieffpe. ce. They knowledge thone honourable and berpe ge onely fonne. al they knowledge the holye ghoffe to be a com: fortour. Thou art the konge of glozp, D Chipa. to Thou art the everlating sonne of the father. Thou (when thou houldelt take bpon the oure to nature to delpuer man) byddeft not abhoze the w birains wombe. to bou ball opened the kyngdome of heaven to the belguers, deathes darte ouercome. thou letteff on the reght hande of Bod in the he glozy of the father. to bou art beleued to come our judge. Therfore we prage the to helpe the fernantes tt whom thou half redemed m the precious bloude. to Dake them to be nombred with thy faynctes in iope euerlaftynge. O Lord faue the people & bleffe thone heritage. ín Gouerne and also left them by fo; ever. Tre prayle the enery daye. And we worthpp the name, euer worlde with: out ende. O Lorde let it be the pleasure to kene bsthis Dave without fynne. P O Lorde baue merche boon bs: baue mercy bps bs: D Lorde let the mercy leghten boon bs, eue as we truft in the. 7 O Lorde I truft in the,let me nener be confoun: beb. Ethe Crete oz Symbole of doctour Athanalia, daply red in the churchescalies Mohatio

Quicung bult.

Datlocuer he be that wyl be laued, before all thynges it is nedeful that he holde and budername the true catholyke fayth.

whole and inuiciate, without boubt he that pes

ryth for ever.

Trulp this is the berpe true catholpke fapth, & we worthpp one Bod in crinicie; and the trinice in butte.

Depther we confoundinge the personnes, neps

ther feparatonge the fubitaunce.

the person of the father is one, the persone of the sonne an other, the person of the holy ghou

But the devinitie of the father and of the fonne and of the bolge ghofte is one equall glozge, coe;

terne maicitie.

that father, luche sonne, suche boly ghost.
The father is bucreace, the sonne bucreace, but

create is the holy ghou.

without measure, the holy ghou wout measure. The father is enerlallyng, the son enerlallynge the holy ghou measure.

and notwithdandpage there be not threeuers

lationge, but one euerlationge.

measure: but one bucreate and three without measure: but one bucreate a one wour measure. If premyle the father is almost be, and the son almost be, the holy ghost almost be.

A no notwithflanding they be not thre almigh

tpe, but one Bod almpgbtpe.

Bothe father is Bod, the some is Bod, the ho: ipe ghoft is Bod.

And

Quicung bult

but one Bob.

e o the father is a Lorde, the conne is a Lorde, the holy gholt a Lorde.

and notwithstanding they be not thic Loids

but one Lorde.

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Hozas we be compelled by the verye truthe of Chapites fayth to confeste seperative cuerpe one person to be Bod and Loade.

so we be prohybite by the very true catholyke religion of Chrylles fapth, to lave ther be three

Boddes and thie Lordes.

the father is made of none, neyther create noz

the fon is from the father alone, not mabe cres

ate, but gotten.

the holy ghou is from the father and the line, not made not create not gotten, but procedying. Therfore is but one father, not thre fathers: one some, not thre some some holy ghook, not thre holye ghoues: and in this Armitic there is none before or after an other, nothing more or less but all the thre personnes be coercine and coequall to them selfe.

ath bene aboue saybe that the reiniste in bnis tie, and the bnitie in trinitie may be worthypped techeroze that well be saued so let him think

and biderflande of the trinitie.

But it is necellarge bnto cuerlaftenge health, that every Chapften man beleue fapthfullye alfo the incarnacion of our Lorde Jefu Chapfte.

and confesse that oure Lozde Jesu Chapte the

Onicung bult.

fonne of Bod and man.

De is Bod by the fubitaunce of the father, got ten befoze all worldes, and he is man by the fub Rannce of his mother bozne in this worlde.

wertect Bod, perfect man, being of realonable foule and of fleth humane.

equall to the father by his godheed, lette then the father by his manbeed.

thich though he be Bod and man , notivith: Canopinge he is not twapne but one Chipft.

Tuly be is one, not by the turnying of his god: heed in his manheed: but by the allumpepinge of his manheed in his godheed he is beceripe one, not by confusion of myrtute of substaunce, but by buitte of verson.

Hor as the reasonable soule and the fleffpe bo: dpe is : 01 maketh one man : fo Bod and manis one Chapft.

thiche hath fuffred veach for our health, be hath descended to helles, he pache cpfen from death the thylde daye.

ne hath accended to heavens, he fetteth on the epolit hande of Bod the father almyghtpe from thence he chall come to judge qupeke and da be.

et whole commong all men haue to role with thepz bodges, and hall goue accompre of thepz owne propre dedes.

and they that have done well hal go into euer laffpinge lpfc:thep that have bone eupli fnto euer affinde fpie.

ohis is the catholyke fapth, whiche but energe man fapthfullye and fledfatige fhall beleue, be hall not be hable to be faued. FIRES.



